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BIOGRAPHY.

**MEMOIR OF THE LIFE OF THE REV. ENOCH POND, LATE MINISTER
OF THE GOSPEL IN ASHFORD, (CONN.)**

THE Rev. Enoch Pond was the eldest son of pious and respectable parents, and was born at Wrentham, April 27, 1756. He received the ordinance of baptism in infancy. In 1773, being seventeen years of age, he became a member of Rhode Island college. While connected with this institution, he was made savingly acquainted with his own guilt and condemnation, and, it is believed, felt the power of religion on his heart.

Immediately after he had left college, he embarked in the service of his country. He became an officer in the American army; which station he occupied for about a year.

We next find him the teacher of a public school in Boston. While here, he was much admired and caressed, and was constantly engaged in a variety of avocations.

After some years, he found it his duty to relinquish every other pursuit, and devote himself to the Gospel ministry. Having passed through a regular course of preparatory study, and itinerated as a candidate for about two years, in which time he received and declined a number of calls; he at length was invited by the church and people of Ashford to become their minister. He complied with this invitation, and was ordained in the year 1789. During the first twelve years after his settlement, his preaching was attended by no very extraordinary effects. But in the summer of 1798, the Spirit of God was poured out upon his people, an irresistible efficacy was added to the word, and many were brought to the feet of a sovereign Creator.

The following is extracted from a letter, addressed by Mr. Pond to his parents, on this glorious occasion. "I must inform you of the work of God which is going on in these parts. Early in May, an attention began in the first society in Mansfield, which increased to so great a degree as to become general. It then began in Hampton, and is as general as in Mansfield. About four weeks since, it began here, and for the time has spread very fast. About eighty have been under great concern, and of this number, nearly twenty have a hope that they have been born again.—I must not forget to inform you of the wonderful goodness of God, in not passing by my family. Two of my children have a hope; a third is very much distressed; and a fourth is thoughtful. In one family of my people, who have only three little daugh-

ters, and the eldest but fifteen years old, they all give evidence that they have been born again. The work has begun in another society in Mansfield, and the prospects are very favorable in Westford.—My heart aches for poor Wrentham. Do unite in prayer to God, (if only two or three, don't omit it) that he would pour out his Spirit upon you. This seems to have been the beginning of the work in Mansfield."

At another time, he writes thus: "Through the blessing of God, the Spirit is still in some measure convincing sinners of sin, righteousness, and judgment. I cannot tell the number that have obtained a hope. Last Sabbath, five were propounded for communion. Yesterday, thirteen were examined by the church to be propounded; and I expect seven or eight more to be examined tomorrow. I have to preach three, four, and five times in a week; but I enjoy good health. There are some instances of remarkable conversions, which I cannot now write for want of time."

During this season of refreshing, about eighty became members of the church in Ashford, a great proportion of whom were young persons.

In the year 1800, Mr. Pond was called to bear a heavy and unexpected affliction. His dear wife was suddenly taken from him by death.—In the character of this lady were combined all those accomplishments, which render female society endearing, and female friendship lasting. To adopt the language of Dr. Welsh, in his sermon at her funeral—"she was a prudent, discreet, and faithful wife,—a kind and tender mother—an affectionate sister—a benevolent neighbor—a faithful friend." She died in the exercise of a joyful hope, and undoubtedly exchanged this for a brighter world.

Though the affections of her husband were placed on her, perhaps to excess, he bore the separation without a murmur. Her remains lay unburied over the Sabbath; but he ascended the desk as usual, and preached to his people with uncommon freedom and force of persuasion.

In the fall of 1801, Mr. Pond became connected in a second marriage. From this period, he continued to move regularly in the sphere Providence had assigned him, attending equally to his domestic duties and the concerns of his flock, till he was attacked with a consumption, in the summer of 1806. About a year subsequent to this, when he had abandoned all hope of a recovery, he writes thus to his parents:—"I hope you will not be over anxious about me. I have every attention from a kind wife and family, skilful physicians, and generous parishioners. But *better than all this*, I am absolutely, and I think with *complacence*, in the hands of Him, who will direct all things for me and all concerned, in the wisest and best manner."

He bore all his sufferings with fortitude, patience, and resignation, and was an illustrious example of the support of true religion in a dying hour. He conversed with the utmost freedom of his approaching dissolution, and while strength remained, did not cease to warn, instruct, and pray for, those around him. On the sixth of August, 1807, he took his leave of this troublesome world, and quietly breathed his spirit into the hands of him who gave it. He died in the 52d year of

his age, and 21st of his ministry, and left, besides his widow, a family of nine children.

In the life of this good man, we see many things worthy of imitation. He was habitually a pattern of submission to the divine will. In prosperity, he rejoiced; but in adversity, he never murmured. He was peculiarly tender and affectionate in his family. Few fathers have been better beloved, or more deeply respected.—He was never idle. He took a deep interest in the concerns of his flock. He composed their difficulties, planned their enterprizes, formed their manners, and confirmed their virtue. He was a peacemaker among the neighboring churches, and was frequently employed in ecclesiastical councils. He was universally beloved, and was for many years a standing officer in the association of which he was a member. He was also highly useful as an instructor of youth. He fitted many scholars for the university, and prepared some for the Gospel ministry. As a preacher, he was plain, practical, and persuasive. He had a readiness of utterance, a force and fluency of expression, which are possessed by few. His performances, during the latter part of his life, were chiefly extemporaneous. The ease and pertinence with which he could express his ideas with little premeditation, led him on some occasions to neglect, perhaps to a fault, a preparation for the pulpit. He was, in short, an amiable companion, and a man of modest, unassuming worth. He was a man of God. He was a decided believer in the doctrines of grace. By means of his counsels, instructions, and prayers, Ashford rose from a state of comparative rudeness, to be one of the most flourishing inland towns in Connecticut.—His character is well depicted in the following lines, which were composed by a neighboring clergyman to be inscribed on his tombstone.

“Generous in temper, correct in science, and
liberal in sentiment; the Gentleman, the Scholar,
and the Minister of the Sanctuary, appeared
with advantage in Mr. Pond.

The Church and first Society in Ashford were favored with his
Gospel Ministry eighteen years.”

“In yonder sacred house, he spent his breath,
Now silent, senseless, here he lies in death.
These lips again shall wake, and then declare
A loud amen—to truths they publish’d there.”

RELIGIOUS COMMUNICATIONS.

For the Panoplist

OCCASIONAL REFLECTIONS.

BETHANY was a place of frequent resort to our Savior and his disciples. It was situated on the side of Mount Olivet, and in full view of Jerusalem, the grand theatre of his labors and of his sufferings. To this little villa he was accustomed to retire from the malignity and violence of infuriate persecutors. Here in the bosom of a few cordial friends, who knew well how to estimate the worth and to sympathise in the afflictions of the divine Sufferer, he found a welcome retreat from

the storms of angry passion, which so often hung in dreadful agitation over him and his humble adherents, threatening with one tremendous shock to bury them and their memory in oblivion.

He commonly retired to Bethany in the evening, and with him more or less of his little band of devoted followers. In this sequestered spot, resided Simon, Lazarus, Mary and Martha, the sisters of Lazarus, and Mary Magdalen; and no doubt many others equally attached to him, of whom the sacred historians have left no record. For here he had done some of his most splendid and astonishing works. Here was a living memento of that almighty voice, which called Lazarus from his grave. Whoever has seen with what ingenuous gratitude and affection, hearts left to the influence of simple nature, crowd around the benefactor, who condescends to mingle with them; and with what prodigality of kindness they devote their best to him; may have some idea of the feelings which agitated the breasts, and gave articulation to the countenances, of this little circle in Bethany. The Lord Jesus, with the dignity and majesty of the Godhead blending every mild and amiable attribute of human nature in its primitive perfection, uniting in one heavenly aspect all that is sublime and awful in the divinity, with all that is gentle, and lovely, and familiar in our nature, was the centre of every eye, and every thought, and every affection. In the face of Lazarus you might read the remembrance of his resurrection from the grave, and the hope of a more joyful resurrection to life eternal. There might you see Mary, and Martha hanging with unspeakable emotion upon the benefactor, who had restored to them an only brother, upon the Redeemer, who had assured them of that better part which should be never taken away. There too was she, who, from being distracted with malignant passions, and infuriate with demoniacal possession, had been transformed by his efficiency to the loveliness and gentleness of Christian piety; you might read her history in her swimming eyes. Mark the countenance of the aged Simon. What emotions swell his paternal heart, at seeing his son admitted to the number of Christ's disciples, and destined, as he imagined to share the honors of his kingdom, while he is himself rejoicing in the hope of glory. Such was the society, to which the Savior and his disciples habitually retired from the laborious and turbulent scenes of his public ministry.

The last time he ever honored and gladdened this delightful spot with his presence, was on the evening of a summer's Sabbath. The sun was sinking behind the hills on the west of Jerusalem, and the lengthening shadows of its spires ran up the gentle declivity of the mountain, on which stood the village of Bethany. Beneath stretched a narrow vale, which betrayed the winding course of a rivulet, as it rippled along, by the ranker luxuriance and fresher color of its margin.

Nothing was heard; except that now and then the gentle breeze wafted a note from the distant quire; or the songster of the vale below raised his evening hymn to the God of nature. The solemnities of the day had left an air of tranquillity and pious melancholy on every object.

The little company now retired to partake of the repast, which pious gratitude and hospitality had spread at the house of Simon. The conversation would naturally turn on the interesting scene, which drew

near, the death of him who had so often made himself their companion, and with whose fate all their hopes and happiness were linked forever. He had indeed foretold to them that he should rise again from the dead. But the expectation of a temporal kingdom had filled their imaginations; and a painful mysteriousness hung over the whole transaction. "It may be he will rise; but he may also perish forever, and with him all our fond anticipations." Now was the time for hearts like theirs to burst with the tenderest emotions. In the midst of this interesting scene, as the greatest expression of gratitude and affection, Mary approaches her Lord, anoints his head and his feet with spikenard, and wipes his feet with her hair. Every selfish affection is lost in the nobler emotions which agitate her breast. This was indeed an act of Christian piety and generosity, worthy to "be told as a memorial of her," "wherever the Gospel shall be preached in the whole world." And was there one in that circle, who could grudge this precious tribute of pious affection? Yes, the traitor Judas; he knew no generous emotion; avarice was his god; his soul was black as night; fit for treasons, stratagems and spoils. He could hypocritically ask, Why was all this waste? Why was not this ointment sold for two hundred pence, and given to the poor? The heart of Mary no doubt was big with an answer. But her Lord replied, "Why trouble ye the woman? The poor ye have always with you, but *me ye have not always.*"

ICARUS.

For the Panoplist.

A MORNING WALK.

A FEW mornings since I took a solitary ramble in a place once familiar to me. On such occasions, I love to indulge my memory in glancing at the "days of other years," although the consequent emotions be often painful. In this instance the contrast between the present and former appearance of the village had a powerful effect on my feelings, while it taught me the instability of human affairs.

Once this place was the resort of the surrounding country, and its streets were filled with a busy population. Now its ware-houses are closed, its streets and alleys almost forsaken, and the few remaining inhabitants seem by their vacant stare, and their indolence, scarcely to leave us room to believe that the incessant hum of industry once filled these avenues, or make us lament its premature fall.

The house which I first passed afforded an image, not indeed of absolute ruin, but of neglect and wretchedness. From the foundation to the garret, every part bore witness not only to the ravages of time, but to the more affecting destruction caused by the poverty or vice of its possessor. A little further onward I reached the spot, where my ancestors had once enjoyed a cool retreat beneath a charming grove of trees. These had long since been dismantled, and succeeded by an artificial arrangement of poplars. The latter too in their turn had fallen. The silent depredations of insects, and the wanton havoc of mischievous boys had nearly levelled with the dust these poor successors of that noble grove, which formerly waved its branches with equal

beauty and magnificence over this once loved soil. Now the miserable remains and mouldering monuments present an impressive lesson of the delusive hopes, the follies, the caprices, and self-inflicted misery of man.

But these temporal decays of objects perishable in their nature, bear a very faint resemblance to the moral ruins which are found in every place. What imagination is sufficiently vivid, to command a suitable image for representing the full measure of wretchedness included in the condition of those, who are the irreconcilable enemies of God. Do their labors frequently disappoint them? Yet in performing these labors they have lost sight of their destiny as immortal beings, and toiled for a few grains of shining dust with as much zeal, as if these could confer an immortal crown of glory. Do the poor monuments of their wealth, or their ambition, scarcely survive a single generation, and sometimes crumble to dust sooner than the projectors? Nevertheless, in erecting them they have waded through blood, sacrificed all principle, lost every virtuous feeling, and relinquished all hope of heaven, for the low gratification of possessing a few more thousands than their neighbors.

Objects, which a few hours ago were either wholly invisible, or seen obscurely, are by the return of day restored to their colors and just proportions. The refulgent splendors of that morning which shall awake the dead from their slumbers, will as certainly dissolve the delusions of the sophist, and scatter the objections of the infidel. Numbers now find no difficulty in shunning the light of heaven, by casting aside the volume of inspiration, or distorting all those denunciations which speak evil concerning the wicked. But the dawn of the last day will sweep away the refuges of lies.

Wherever I wander, let me not forget that I am approaching the last tribunal. However busily occupied with the toils of business, I would bear in mind, that the grand employment of this life is to prepare for another state of existence. Let it be indelibly fixed on my memory, and always present to my recollection, that as the man, who should forget or neglect the chief object of his journey, would meet the scorn of his enemies in addition to his loss; so those fools, who scoff at the idea of future punishment, and say, where is the promise of his coming, will finally sink in shame, and everlasting contempt.

Hw5.

LETTERS TO A FRIEND. NO. I.

WHEN I take my pen I am at a loss in what way to assemble my thoughts, or express my feelings. May I do this in the fear of God, believing that he views me at all times, and knows my motives in every thing I do or say. To him we must submit, and to him may we be willing to commit all our ways.

As a reasonable service, God requires our supreme affections, and as a sovereign, he will dispose of all the events of providence towards us. It is, therefore, our duty and our happiness to have our wills in subjection to his, to have our disordered affections and passions renew-

ed, and formed to love infinite purity and excellence, to have all our desires centre in that Being who is the source of all good, and whose mercy is our refuge. If we are convinced of this, we should be jealous that we desire nothing which would estrange us from God, or make us forget him; that we seek nothing but what he sees essentially best for us, and will enable us to improve and value as a blessing coming from his hand.

When on some occasions, I discover the reasonableness of his dealings, and the perfections of his nature, to do otherwise than live to him and for him seems impossible. But alas! how sad the reverse; I find a disposition contrary to this; which separate from God seeks its own honor and gratification. This contrariety leads me to think I do delight in the law of God after the inner man; but how very often does unbelief prevail, and lead me into captivity, as if I should be abandoned forever. This induces the prevailing opinion that I must not expect prosperity, nor much of any thing which would make this life desirable. Because of my perverseness, suffering, mortification, and tribulation, appear to be that on which I must calculate, as the discipline most needful, and most natural for a sinner. This conclusion results from the consideration of what we are; in what a world we are situated; the perfect contrast between it and that to which we are going; the nature of the society who there dwell in light and glory, having nothing to defile or alloy.

The friends of your choice are those who delight in the service of God, and who make his glory their ultimate end.

Let us earnestly desire that we may know and do the will of God; that he would take possession of us and all our concerns; that we may be willing that his disposal of us should be contrary to our present expectations,—then we may be happy in the approaching world, if not in the present.

THE DUTY OF CHRISTIANS IN DIFFUSING THE GOSPEL.

To the Editor of the Panoplist.

SIR,

To those who are not their own, but "bought with a price," even with the precious blood of Jesus, are the following remarks addressed. Should you deem them suitable for insertion in the Panoplist, they are at your service.

CHRISTIANS, you acknowledge the important, the interesting truth, that all you are, and all you have, is His who gave himself for you—his by creation—his, pre-eminently, by redemption. But is this the uniform language of your lives, as well as of your hearts? Is the promotion of the Redeemer's cause the one great object of your labors, as well as of your hopes and prayers? If so, why are not the "glad tidings" of salvation published in every part of our world? Why are not missionaries of the cross visiting every region, and the everlasting Gospel preached wherever there are souls to save?

Can it be that the "time has not come" when that world for which the Savior died should become acquainted with the interesting fact? Is the command of our ascending Redeemer less binding now than at the moment when it was given, or are immortal souls less precious than

when the apostolic missionaries resolved to preach the unsearchable riches of Christ, wherever his name was unknown? Say not, ye disciples of Christ, that ye are unable to extend the knowledge of his great salvation to those who are perishing without hope. The "lively oracles" of truth are committed to your care; property is yours; and O! let not the heart be wanting; let it again be said, "see how these Christians love," not "each other" only, but the whole family of man.

Be persuaded immediately to devote more of your time and substance to this object, than you have hitherto done. If indigent, trust the promise of Jehovah, who hath said, "There is that scattereth, and yet increaseth." "He that watereth shall be watered himself." "He that soweth bountifully, shall reap also bountifully." Consider the example of him, who "though he was rich, yet for your sakes became poor, that ye through his poverty might be rich." Think not that much is done, while any thing remains undone; the grace of our Lord Jesus Christ, and the provisions of his Gospel, are sufficient for every creature; nay, more, "He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession," for "the mouth of the Lord hath spoken it."

Think of the worth of a single soul. Eternal truth has declared, that it is of more value than the whole world. Think of the unnumbered millions who are perishing for "lack of knowledge." Think too, of the unspeakable happiness of being instruments of sending to these miserable creatures that Gospel, "which is able, through faith in Christ, to make them wise unto salvation," and of ushering in that glorious day, when "the feet" of those who preach it, shall be pronounced "beautiful" upon every heathen mountain; when the whole "earth shall be filled with the glory of the Lord," and all shall "see it, and rejoice together."

Remember, beloved friends, that whatever "your hands find to do" for this object must be done speedily, and "with all your might." Defer no labor of love, for you know not how soon the night of death may arrive. O that the constant language of our lives and hearts might be—

"Come" now, "and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy!"

L.

For the Panoplist.

COMMON FAULTS IN READING THE SCRIPTURES.

THE volume of inspiration has the first claim to be investigated with serious and prayerful attention. "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me," was the language of Him who has agonized and died for our salvation. While many entirely neglect the word of God, and others only regard it as they do the Iliad of Homer, or the Æneid of Virgil, interesting perhaps to be read, but nothing as a standard of faith; how many are there, who acknowledge in profession all the importance of Sacred Writ, and rest on it their eternal hope; but who are still far from entertaining a just estimate of that holy treasure.

The manner, in which the duties of family devotion are often performed, has certainly a most unhappy tendency, especially with the young of a family, to diminish that respect and awe for the authority of the Bible, which would be produced and cultivated by a different method. The first fault I allude to does not indeed universally prevail; but as such a fault exists in many cases, it may be worth some little pains to attempt a remedy.

The pious father devotes some part of every day to the performance of family devotion. So far he does well, and conforms to the law of God. But, perhaps, while a portion of Scripture is reading, the mother's, even the pious mother's, attention is divided between the Bible and her needle, till the family are ready to address the throne of grace. Allowing her plea to be true, which is very much doubted, that the use of the needle is so familiar and habitual, that it requires no exertion of thought to exercise it; still, I ask, would not the circle of little ones think that same Scripture of much higher importance, if they were taught by the example, as well as precept of their father and mother, to give their undivided attention to the truth they hear. What could more effectually teach these children the importance of their Bibles, or tell them more audibly that the ground on which they stand is holy, than to see their much loved parents sitting like Mary, to learn the doctrines of Jesus? How happy would be the consequence, if every family who have a domestic altar, would imitate those fathers and mothers in Israel, who, at the beginning and end of every day, first see their children, domestics, and servants collected around them, and every thing suspended that is externally irrelevant to the nearest communion with Heaven; the good man opens the Word of life, every ear is attentive to catch the sounds as they drop from his lips. In the posture of suppliants, they all look up to the mercy seat of Christ, and call down a heavenly blessing. Would every father and mother who worship in their family do thus, what different impressions would be made by such religious performances, from those that too frequently remain, where prayer and the reading of the Bible are made a mere formality in the daily routine of duty?

I will mention one more very common fault, which cannot be passed in silence, I mean the manner in which the Bible is commonly read in our schools for the instruction of youth. Though it is a melancholy fact, that the Bible has been excluded from the schools of some of our districts and towns, yet in most schools where the Oracles of truth are regularly read, they are placed too nearly on an equality with the works of human invention. Our schools are commonly divided into different classes, one of which reads the Bible, while the others are pursuing the ordinary studies of the day, in the same apartment, and in hearing of each other. Were it the English Reader, or Goldsmith's History instead of the book of everlasting truth, all this would be highly proper; but the BIBLE ought to carry with it the stamp of importance, and the scholar, when he opens it, should be taught to feel that his attention is demanded to what God has spoken. I appeal to the judgment of any considerate man; is it consistent, that the attention of a school be divided between various studies, while the revelation from heaven is sounding in their ears? Would it not doubly impress

on the mind of every member of this school, the value and importance of the Bible, if the instructor would have the reading of it considered as strictly a religious exercise, require every other study, every other employment, to be suspended, and call the united attention of all to this single object? Would not these tender minds then feel more powerfully the force of divine truth; and would they not be thus taught most effectually the excellence of that book, which reveals to them their fallen state by nature, which opens a way of recovery to the love and favor of God by a Redeemer, and points the good man's hopes to a blessed immortality.

S. A.

REVIEW.

CXIV. *A Minister's final Account: A Sermon delivered at the ordination of the Rev. Joel Hawes, to the pastoral care of the first Church of Christ in Hartford. By LEONARD WOODS, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover. Hartford: George Goodwin & Sons. 1818. pp. 23.*

SINGLE sermons can rarely deserve the critical notice of a public Review. The discourse, whose title is prefixed to this article, however, aside from its intrinsic merit, and the peculiar adaptation of its subject at the present time, when the ministry is becoming a popular profession, has high claims upon us, who take upon ourselves the humble office, of introducing and recommending to our readers what might have escaped their notice, and thus failed to instruct for want of being known. It comes from a source, to which we are accustomed to look with high expectations.

From the Rev. Professor of Christian Theology at Andover, we feel, that we have a right to expect a richness of matter, and a style of composition corresponding to the peculiar dignity and advantages of his station. He is raised above the thousand comparatively insignificant, though necessary and perplexing, avocations of a settled pastor; and permitted and required by the duties of his office to take an ample and critical survey of the whole field of Theological research. He has access to a variety of helps, which few situations in the land can furnish; and is, moreover, called to conduct a succession of classes through a complete course of systematic divinity. Among these there are always young men of acumen to detect, and skill to array in their most imposing attitudes and colors, the objections of the sophist, and the difficulties of the honest inquirer. To meet these objections and resolve these difficulties will call forth the best powers of an instructor, and excite them to the keenest and nicest speculation. The intercourse, which this connexion involves, has the happiest tendency upon the mind. Every man of reflection has seen occasion to lament the secret influence of early prejudices and ill founded opinions upon his most important inquiries. There is not perhaps a more stubborn obstacle to the progress of science. But a man in the situation above mentioned has in an intellectual view the advantage, which a mirror affords in a corporeal. Spots, not discernible by his own eye, may be discovered and exposed by those, whom he encourages to a free and unrestrained intercourse. Thus he is enabled to divest his mind of that obscurity

and those conceits, which too often mislead and embarrass the greatest and best of men. Did our limits permit, we should esteem it highly profitable as well as amusing, to illustrate more fully the peculiar felicity of the Rev. Professor in this respect, by showing at length, how very greatly the judgments and opinions of men are influenced by the prejudices and notions, which are afloat in their minds, and how, with almost certainty, we may predict the judgment of a man in a particular case, by nicely examining the character, and the place, and other circumstances of his education, his particular pursuits, and his habits. Let it be distinctly understood, however, that we entertain these views, as we think, in perfect consistency with the universal and mighty influence of moral considerations in perverting the minds and diversifying the opinions of men.

It is worthy of remark, also, that the office of Professor W. affords him a peculiar opportunity to inspect with accuracy and discrimination the various operations of the human mind, to discover all the avenues to conviction. It is of momentous consequence in practical Theology to know what string to strike; what point to press with success. Whoever has watched the progress of the mind with any success, has seen how often some trifling circumstance in a man's previous views of truth, may render him entirely impervious to the soundest argumentation. Once discover this circumstance, and remove it, and your object is gained. The truth bursts upon the mind in all its clearness. A fly on the glass of a telescope is indeed a very insignificant object in itself; but it may prevent an astronomer from seeing a planet. The success of a reasoner depends far more upon his skill in the selection and application of arguments, than upon their absolute conclusiveness. The mind must feel, to use a homely allusion, where an argument pinches, before it can be satisfied. The rays of truth will never penetrate, till the little cloud is removed, which, perhaps unobserved, casts a shade over the whole mental atmosphere. The image will be ever varying and indistinct, till the misty medium of sight is purified.

On the whole, a happier opportunity is seldom enjoyed for acquiring the higher qualifications of a didactic and controversial divine, than that afforded by the station of the writer of this discourse.

All these considerations, on which we have detained our readers so long, but we hope not painfully, added to the undoubted talents and evangelical character of the author of the pamphlet before us, fully justify what we have reason to believe is the public expectation, that whatever issues from the press in his name will be an acquisition in Divinity; a treat to the increasing numbers in our country, who have given up their shelves of novels to the quiet possession of the moth and spider, and who are now indulging their understandings and their virtuous affections over those volumes, which open new views of divine truth, or exhibit new motives to a benevolent and holy life; which tend to make us better here, and happier hereafter.

We have been induced to extend our introductory remarks to this length by the deep interest we feel in the cause of evangelical and liberal piety, and the pleasing hope, which we cherish of seeing their cause one day supported by the weight of talent, and theological information, and character, which are combined in him, who fills the important

station of Theological professor in one of our first Seminaries. We hope not to be understood to step out of our proper place, when we presume to suggest to Dr. W. the obligation, which his situation and qualifications impose upon him, to favor the church, at no very distant period, certainly at some period, with the fund of interesting remarks upon the great subjects of our faith and practice, with which his study and experience have richly furnished him; and which we should lament to see confined to an individual. Did it become us to suggest a plan for such a work, we might be inclined, for certain obvious reasons, to propose a system of connected remarks upon the distinguishing doctrines of the Bible; a plan, which would exhibit in the simplest and plainest manner, the peculiarities of the Gospel, with the main pillars of argument upon which they rest, without involving any very recondite principles, and without leading, to any considerable extent, into the labyrinths and endless perplexities of controversial Divinity. We feel a full confidence in the propriety, necessity, and entire success of such an undertaking.

We are now prepared to proceed to the discourse, of which if we have too long lost sight in our preceding remarks, we must claim the candor of our readers in consideration of our good intentions.

If after what has been said, any high specimen of Theological discussion, or any ingenious analysis of heretical errors should be expected in the sermon before us, we predict a disappointment. We were ourselves thus disappointed. But upon more mature reflection, the disappointment appeared to us unworthy of regret. The author is undoubtedly aware of the inutility and inexpediency of attempting any thing like a finished discussion on any of the grand points of polemic Theology, within the very limited compass of an ordinary discourse. He is aware too, if we do not misjudge, of the impropriety of frequently, much less generally, introducing into the pulpit that species of discussion, which appears to us much better adapted to the lecture room. Students in divinity should by all means traverse the whole field of metaphysical Theology; at least, they should so far possess themselves of the principal eminences, as to bring the whole field under their particular inspection. They should trace the wanderings of the human mind in this amusing region to their proper cause; detect the various channels and influences of error; and, as far as possible, discover the metaphysical foundations and connexions of the truths of the word of God. This they should do, in order to take advantage of the varieties of intellectual and moral character, upon which they are called to operate through the instrumentality of divine truth, and upon which, as foundations, if they be wise, they are to lay all their schemes of benevolence and piety.

Another object should be so to satisfy themselves of the perfect consistency and rationality of the Scripture doctrines, that their minds shall be forever relieved from all hesitation and embarrassment in their holy functions. But what occasion can there be to bring these speculations before a popular assembly? It is impossible. As well might you indoctrinate common minds into the Principia of Sir Isaac Newton. Besides, if it were practicable, we see no conceivable utility in it. Who would pretend that a physician must explain to his patient the

chemical properties and effects of his specifics, before they will operate upon him? that the patient must himself become a physician? No, we are decidedly of opinion, that after all his deep researches into the "*dolos ambagesque*" of metaphysical divinity, which in its place we highly estimate, if a minister would be greatly useful, he must descend to the humble comprehension of his hearers, and content himself with addressing the common sense of men, on the common principles of persuasion. Instead of directing their minds to the philosophical or metaphysical nature of those truths, which lie upon the surface of the word of God, he should more frequently exhibit the simple testimony of the Scriptures, as addressed to common sense, and press the appalling, heart-rending doctrines there inculcated, upon the conscience and the heart.

We would not be understood to exclude absolutely from the pulpit all discussions purely metaphysical. There may be occasions to deviate from what we esteem the best general style of pulpit discourse. The main object of a clergyman of this day, if we are competent to judge, is to awaken attention. It is indifference, which, more than almost every thing else, keeps men in error and in sin; which renders the preaching of the word nugatory. We wish, therefore, to see our divines in this respect condescend to be taught by the travelling Methodist, or, with more propriety, we might say, rise to imitate the admirable Whitefield; before whom, though no metaphysician or controversialist, insensibility itself was made to feel and to tremble; the heart of stone was melted.

The sermon under review is purely practical; it is on the influence of the final judgment upon a minister. Having in a solemn and affecting manner noticed the accountableness of ministers as well as people, the author proceeds to the following division. He proposes to contemplate this practical influence on a minister's *object*; his *qualifications*; his *duties*; his *faults*; and his *trials*.

The discourse bears evident marks of being a real transcript of the feelings of the writer, without any effort at embellishment or eloquence; the feelings of a mind, which at the time admitted to its full grasp the tremendous transactions of the judgment, in all their solemnity and awfulness.

The style is peculiarly simple and unadorned. Were we to sit in judgment on it, we should incline to condemn it, as too plain and destitute of ornament for the happiest effect; not sufficiently raised and animated by the infusion of a soul overflowing with emotion, and occasionally bursting forth in a resistless and overwhelming torrent. However objectionable in other respects, in this certainly the style of Dr. Chalmers reaches a high degree of excellence. His capacious mind seems to stretch itself to the vastness of his subject; and when he gives vent to his throbbing emotions, the reader is lifted from the earth, and borne away at the mercy of the master spirit, who raised and directs the storm. Something in this style of composition we should like to have seen on the subject of the final judgment, something which would have spread such an awful silence over the crowded audience at Hartford, that you might have heard their hearts beat. We are sensible, however, that we demand more on the score of eloquence

than can justly be expected of a professor in the Theological department. We certainly demand more, much more, than we expect to find often accomplished. But though this discourse cannot lay claims to the highest species of eloquence; it has capital excellences in point of style. It is intelligible to the lowest capacity. The style is neat, and frequently elegant; displaying in a high degree that honest simplicity of thought and feeling, which recommends itself to the heart of every reader.

There is occasionally a slight grammatical impropriety; and one or two instances of rather homely diction.

Of the matter of the discourse we leave our readers to judge from a few extracts. It would not suffer by our animadversion, nor be benefited by our praise. It recommends itself to the conscience of the reflecting minister and Christian.

Describing the minister's final account, Dr. W. remarks,

"A minister of the Gospel must stand before the same holy Judge with others;—must be penetrated by the same omniscient eye;—must be tried by the same unbending rule of righteousness, and be sentenced from the same impartial regard to the deeds done in the body. He must give account of all his conduct, and of the hidden things of the heart; especially of every thing relative to his character and work as a minister; of the motives, which led him to assume the sacred office, —of the spirit, which actuated his studies, his visits, and all his ministrations. He must give account, how he treated sinners, for whom Christ died, and saints, redeemed by his blood. If he has been a faithful shepherd, he shall receive an unfading inheritance. The review of his pious labors and sufferings on earth will fill him with emotions of unspeakable delight; and the souls, converted or edified under his ministry, will stand up by him, and be his joy and his crown. But if he has neglected the duties of his calling; what can he expect, but the frown of his Judge? No intreaties,—no cries for mercy can then prevail. The day of prayer is past; the day of retribution is come. He must fall under the condemnation, which he warned others to escape. He must have his portion with hypocrites and unbelievers; and must forever see at an appalling distance, those blessed mansions, which were once within his reach, and which he persuaded others to secure." p. 6.

Under the first head he says,

"When a minister fixes his eye upon the day of account, he must feel, that there is nothing else for him to pursue, as the end of his holy office, but the glory of Christ, and the advancement of his kingdom. Other things become insignificant. What is the highest point of polite literature, of critical acumen, of eloquence, of popularity? So far as the pursuit of these fills up the life of a minister, there will at last appear a distressing chasm. If he does but little for the salvation of men, he does but little of his proper business. Let him make books;—let him get a name, or riches, or do any thing and every thing that is foreign to his Christian and ministerial calling;—it is all a bubble. Those acquisitions, cares, labors, which do nothing toward saving immortal souls, will at last appear as the chaff of the summer threshing floor. Thus if a minister habitually looks forward to the day of account; the views he must then have, will obtain a present influence over him; will withdraw him from every thing inconsistent with his proper work, and keep him engaged, with steady, ardent zeal, to promote the reign of Christ, as the great end of his ministry, and of his life." pp. 8, 9.

From the second division we extract the following,

"Can he indulge sloth? Can he forsake his studies, and his closet, and mix with the world? Or can he bend his mind to abstract science, or the refinements of scholarship?—So long as he keeps his final account in view, he will give him-

self to reading, meditation, and prayer. He will count all things loss, compared with the knowledge of Christ, and the means of advancing his cause. The qualifications, which most directly conduce to the end of the ministry, he will pursue with unwearied assiduity. Let no idle intruder interrupt him. Let no worldly anxieties disturb him; no sensual indulgencies pollute him. *He is studying for the judgment day. He is making improvements for eternity.* The time is short; and ordinary qualifications will not answer. Nothing, then, must divert his attention; nothing subdue his resolution, or quench his ardor." p. 10.

We should not be disposed very much to extend our quotations, even if our limits allowed; because we hope every reader of our review will be induced to possess himself of the work itself; to enter deeply into its spirit, and to imbue his soul with the unction of grace and Christian feeling, which pervade it. We shall close this article, by extracting the second paragraph of the truly eloquent and very affectionate address to the candidate for ordination; and by expressing our most cordial wishes, that so high an example as the Rev. Professor may do much, while Providence spares him to the church, towards introducing into our pulpits more of that spirit, which so eminently characterizes the sermons of Watts and Leighton; a spirit of holy devotion and of trembling anxiety, under the responsibility attached to the sacred office.

"I hope, dear brother, that neither youth, nor health, nor the affection of this beloved society, nor any of the pleasing circumstances of your situation, will lead you to view the day of account as far distant. That which *will be present*,—that which we shall soon look upon as *past*, ought to be regarded as near at hand. Your venerable predecessor could tell you, how short was the interval between the beginning and the end of his ministry. He had his day of ordination. He preached the unsearchable riches of Christ,—counselled sinners,—comforted believers,—visited the sick and dying,—endured affliction,—and finished his work. The days of his ministry are ended.—You are commencing the same course, and, in all probability, will as quickly finish it. You are to study, preach, labor and pray for the souls committed to your charge—suffer affliction,—and die. Just so in the morning, we look through the business of a *fleeting* day, and see the evening come. The Lord grant that the period of your ministry may be *long*. But the longest is short. And short is the time before you will stand, with your fathers and brethren, before the Judge of the world, to give account of your stewardship. The event, dear brother, is so certain, and the time so short, that I seem to see it already come. I see you looking up—God grant it may be so,—with a countenance full of joy, to behold HIM, whom your soul loveth, on the throne of judgment. You turn your thoughts back upon the various scenes of your mortal state,—your childhood and youth,—the season of your education,—the years you spent in yonder sacred Seminary,—the day of your induction into the holy ministry,—the truths inculcated, and the prayers offered up, on that solemn occasion. In the clear light of this day of glory, look back upon your ministry. The delusions of time are fled; this is a day of realities. Say now, did you feel too seriously the magnitude of the sacred office? Did you devote yourself too exclusively to the great end of your ministry? Did you love the children of God with too much tenderness; or labor, with excessive solicitude, for the salvation of sinners? Did the cause of Christ lie too near your heart? Or did you keep your eye upon it too steadily? Did you preach too affectionately, or too faithfully? Did you pray with too much fervor? Did you make it a subject of too deep concern, how you should *live*, and how you should *die*? Did you think too much of this day of account? Has it not arrived as soon,—is not its importance as great, as you expected? And did you ever set too high a price upon the approbation of your exalted, glorious Savior,—or upon this redeemed, spotless church, now presented before the presence of his glory with exceeding joy." pp. 21, 22.

OBITUARY.

DIED at Charleston, S. C. Dr. THOMAS STEVENS.

The subject of this notice resided in Medway, Georgia. He had suffered much in the course of the last year, having lost his wife and two youngest children, and been frequently attacked with fever himself. His ill health induced him to seek relaxation from professional business, by visiting an uncle in Carolina. While on this visit, he was violently attacked with pleurisy, on the 2d of May, and continued ill until the 12th, when he expired. On the evening of the 10th of May, when supposed to be dying, he began the following conversation with a relation, who was constantly with him.

"Our hearts are too much bound to this world; let us try and raise them above it." This, my cousin, is excellent advice. Do you find your own soul raised above the things of time in this trying hour? "I cannot say I do as much as I could wish. My ideas are much confused by a continual noise in my ears." You have not put off, till this hour, the important concern of going to Jesus Christ as your Redeemer? "I hope I have not." Have you not, long since, gone to him, feeling yourself a miserable sinner, and relying only on his merits for salvation? "I hope I have." He observed afterward, "Some have trusted on their own works for salvation; I rely only on the blood and righteousness of Jesus Christ; for you know, 'other foundation can no man lay, than that which is already laid in Christ Jesus.'" He then said, in a solemn manner, "Cousin, I must request you to take a convenient opportunity and speak very seriously to my daughter," (who came from Georgia with him,) "about her eternal concerns. I requested her mother while upon her death bed to address her, and her brother, and sister, on the importance of attending to serious subjects while young, which she did; but young people are apt too soon to forget these things. He then requested that his daughter might be called in, when Dr. Palmer came, (the clergyman who visited him) and said he wished the Dr. to pray that all his children might early be taught to know, love, and serve the Lord, and requested him particularly to address his daughter. From this time he appeared somewhat revived; but towards evening he evidently grew worse, and was at times very delirious. The agonies of death appeared to commence about seven o'clock on Monday evening; as from that time he swallowed with great difficulty, and endeavored to catch at every thing within his reach.

Notwithstanding, however, these agitations of body, his soul was stayed upon God, and his mind so collected upon religious subjects, and those alone, that about eleven o'clock he began a conversation with the relation before mentioned, on the continued rejection of the Messiah by the Jews. He dwelt largely on the bitter persecutions Jesus received from them, while he sojourned with them upon earth. He said, it might have been thought, that a life of such unsinning obedience, such meek and mild deportment, combined with the miracles of mercy he was constantly performing, would have inclined them to listen to him; but when all this was confirmed by the exact fulfilment of such astonishing prophecies, which indeed might have passed for records of past events, it seemed doubly strange that they should still reject his easy reign. Some instances had occurred, he observed, in which divine grace had touched their hearts, and these individuals had been brought to submit; but the majority of their nation still remained lamentably hardened, although so many of them lived in Christian lands, where the Gospel was constantly preached. He had been informed, that some very learned Jews had died lately, and declared upon their death beds, that it was their firm belief, if no Messiah appeared in seventy years, the whole nation would be constrained to confess and believe, that Jesus Christ, who was crucified on Calvary, was indeed the true Messiah. He then repeated several prophecies of the Messiah: one was, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His Glory shall be seen, and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Another. "For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace." At length, he said, "their blindness must remain by the permission of Providence." He was then told, blindness has in part happened to Israel until the fulness of the Gentiles should be brought in: he answered, "Yes, St. Paul says so."

After some further remarks, he repeated from the fourteenth verse of the seventeenth chapter of Romans, to the end, and then began the following conversation:—"Cousin, I once thought lightly of the Bible." How then were you induced to prize it as you now do? "Afflictions taught me to prize it." Was it in your afflictions generally, (for he had been deeply afflicted in various ways, and had at this very time lost three children in a few months,) or any particular affliction? "When we lost our two first children, I thought I was man enough to bear up under the stroke, without the Bible; but when our dear Sarah was taken, when her little eye, cheek and nose were gone by mortification, while she yet lived, we were both smitten indeed, and brought to seek our consolation from the Word of God." That affliction, painful as it was, might then be called a happy affliction? "Certainly it was."

Upon being promised that the advice he wished to give his son should be faithfully conveyed to him, he said, "The best advice, and what I would give, is for him to live in the fear of God, keep his commandments, and not be engrossed by surrounding objects to the neglect of his soul. If he will become the servant of God, whatever may happen to him by sea or land, or in the wilderness, shall work for his eternal good. I would also advise him to prosecute his studies with diligence, and take in view the shortness of life, and the uncertainty of all human events." He was asked, to how many some precious promise was to be extended, He answered, "To exactly as many as would accept of it."—At length he fell asleep sweetly in Jesus.

NEW PUBLICATIONS.

Idolatry destroyed, and the worship of the true God established. A Sermon delivered in the Old South Church, Boston, before the Foreign Mission Society of Boston and the Vicinity, Jan. 1, 1818. By the Rev. John Codman, A. M. of Dorchester. Boston: Lincoln & Edmands. 1818. pp. 28.

A Sermon, delivered at the Dedication of the North Congregational Meeting House in New Bedford, June 23, 1818. By the Rev. John Codman, A. M. of Dorchester. New-Bedford: Benjamin Lindsey. 1818. pp. 22.

Vol. II. of Dr. Dwight's Works is published. pp. 605.

Correspondence between a Mother and her Daughter at School. By Mrs. Taylor, author of "Maternal Solitude, &c." and Jane Taylor, author of "Display," &c. New York: William B. Gilley. 1818. pp. 132.

RELIGIOUS INTELLIGENCE.

LETTER FROM THE MISSIONARIES AT BOMBAY TO THE CORRESPONDING SECRETARY OF THE A. B. C. F. M.

Bombay, April 6, 1818.

REV. AND DEAR SIR,

OUR last communications to you were forwarded about the middle of Dec. last by the *Fawn*, Capt. Austin, our kind and much respected friend. Those communications we consider as bringing forward the narrative of our mission to the commencement of the present year, upon which we have entered under such circumstances of divine favor, as demand our highest praises to the God of our lives, and all our mercies.

It is now more than five years since the missionaries of the Board first landed in Bombay; and after many trials, and much depressing uncertainty whether our little number of laborers would ever be increased, we have recently been made joyful by the accession of five more to our little number, who we trust will all remain permanently united in the labors of this mission. Sixteen months ago, the mission consisted of but two persons. Now there are twelve, including two infant children. Surely God has greatly enlarged us, and we would bless his holy name forever.

It was on the 23d of Feb. that the *Saco* arrived in Bombay. The next morning we had the happiness of meeting our dear friends and fellow servants, Mr. and Mrs. Nichols, Mr. and Mrs. Graves, and Miss Thurston. Their voyage had been safe and comfortable, and they were all in good health. The same day one of us waited on the Governor with your letter to him. He received it, and shortly after on a personal interview spoke of it, and also of our mission, in expressions of his accustomed liberality and kindness; and clearly intimated that there would be no objection on the part of the Bombay government.

The second day after this interview, one of us again waited on his Excellency, in company with the brethren Nichols and Graves. They were kindly received by his Excellency, who said that he had that morning written to the Court of Directors in favor of their settlement in Bombay; remarking at the same time, that the Bengal government had authority to prohibit their settlement, but that he did not expect such an interference. He added, that they would be permitted to stay, at least, a twelvemonth here, and that in the mean time they need not expect any further communication from him on the subject.

After this second interview with the Governor, we all again consulted on the expediency of both the brethren, Nichols and Graves, remaining in Bombay. On the one hand we saw weighty considerations in favor of Mr. Graves' going to join the brethren at Jaffna, according to the intimation contained in his letter of instructions, and in your letter to us. The brethren, Richards and Warren, being obliged by ill health to leave their stations, presented a strong argument in favor of Mr. Graves' going to the help of our dear brethren at that place. Their expectation of soon having a printing establishment at Jaffna, together with brother Graves' partial knowledge of the printing business, afforded another reason for his going there.

On the other hand, we saw powerful reasons why both the brethren should continue in Bombay. The first arose from the great difficulty and entire uncertainty as to the practicability of other missionaries settling in Bombay, while Jaffna is at all times perfectly accessible to missionaries. Again, the Governor, without any intimation on our part, has conceived it to be the wish of the Board, and of us all, that both the brethren should settle in Bombay. Of this he has not only expressed his own entire approbation, but has recommended the same to the Court of Directors. This quite exceeded our most sanguine expectations, and was to our minds a clear intimation of the will of God that both the brethren should remain here. After a deliberate examination of the whole subject, our brethren, as well as ourselves, were clearly of the opinion, that it was the duty of both of them to remain here, and we hope and trust, that our decision will appear satisfactory to the Board, and also to our brethren at Ceylon.

We next proceeded to consider the location of ourselves, and unanimously concluded, that three should remain at the station in Bombay, one proceed to Mahim, and one to Tanna. Mr. Graves immediately proceeded to Mahim, and felt inclined to settle there, which was perfectly agreeable to the feelings of all. Accordingly, Mr. and Mrs. Graves proceeded to Mahim on the 9th ult., and are now occupying the house which Mr. Newell occupied while residing there.

Mr. Nichols has chosen Tanna for his station, to which he will proceed after spending some months with us, that he may commence and pursue the study of the Mahratta language under greater advantages.

The occupying these two stations we consider as a great and promising advancement of our mission. It will give a much wider range to our operations, and enable us, almost immediately, to carry our schooling system to a much greater extent, and also the dissemination of the various productions of our press; and in a little time, with a divine blessing, it will extend the preaching of the Gospel to a great population, who are almost beyond the reach of the establishment at Bombay. In our previous communications we have written you at large concerning the importance of these two stations, and, therefore, we do not think it necessary to descend to particulars.

We feel highly gratified and joyful that these two places are under such encouraging circumstances occupied by our brethren, and we cannot but believe that the same event will be equally joyous to all the members of the Board. We would offer unfeigned thanksgiving and praise to our most blessed God, who has dealt so mercifully with us, and who has shown so many tokens of favor to this mission.

Our dear brethren, Nichols and Graves, whose communications in the present instance will be distinct from ours, will probably give you many particulars relative to their arrival and settlement here, which we have omitted.

We shall now proceed to give you a general view of our missionary labors during the first quarter of the present year.

1. *Our preaching.* This continues the same as when we last wrote. We can now say, that for years we have preached the Gospel to the heathen, but we are constrained to take up the bitter lamentation of the prophet, "Who hath believed our report, or to whom hath the Lord been revealed?" We implore, and O may all our dear Christian friends at home daily implore, divine grace, that we may faithfully labor and not faint, remembering the blessed promise, that "he that goeth forth bearing precious seed, shall doubtless return again with joy bringing his sheaves with him." Though we see no visible tokens of converting grace, yet we cannot avoid indulging the pleasing hope, that out of the great number who have repeatedly heard from our lips the glad tidings of the Gospel, the hearts of some have been touched; and that the unseen operations of divine truth and grace are now preparing them to turn from death unto life.

A part of the present quarter brother Newell has spent at Mahim, where he preached the Gospel to many who never heard it before; but nothing occurred there materially different from what has been observed and noticed relative to our preaching in other parts of the island: though he thought the people there less open and violent in their opposition to the truth.

The object of a Chapel, or place for public worship, we still keep in view. We have, on thorough inquiry, found it extremely difficult to obtain any building suitable to be converted to this use, or any suitable spot on which to erect a building. Neither can it be done without considerable expense; and as we are informed that

the Board as yet are unable to make any appropriation of money for a chapel, we shall be compelled to drop this desirable object for the present.

Our preaching in English, both at our own house, and at the Thursday evening lecture in the fort, continues much the same as when we last wrote.

2. *Schools* Since our last letters the number of schools has increased to eleven. Four of them are on the opposite end of the island, where it can hardly be said there was before any such thing as schooling among the natives. Consequently, we found less readiness in the people to avail themselves of the advantage of schooling for their children. This circumstance rendered it the more desirable that schools should be established among them; and we were much encouraged to find, that in less than two months about one hundred boys were collected in these four schools, with the prospect of an increased number.

The whole number of boys attending all the schools, we estimate at six hundred. Many more are attached to the schools, and attend more or less. Probably, twice the number mentioned actually belong to the schools, making, in the course of the year, *twelve hundred* Jewish, Mahometan, but chiefly heathen, boys, instructed in the art of reading, writing, and arithmetic; and what is much more, educated in some good degree in the knowledge of the Holy Scriptures, and the way of salvation through Jesus Christ. Here is a measure of success far exceeding our most flattering expectations. It animates our hearts, and we cannot fail to believe, that it will be not only satisfactory, but highly animating to our Christian friends at home, by whose noble liberality these schools are patronized and supported.

In these schools we seem to see a thousand Hindoo hands at work from year to year, in undermining the fabric of Hindoo idolatry. We desire to report our expressions of gratitude, first to our most merciful God, who has so exceedingly blessed us, and caused our work to prosper; and also to our dear friends at home, by whose pious liberality so many of the rising generation in India are blessed, not only with the rudiments of common learning, but also with the light of the Gospel. And we wish to assure our friends, that it is our determination to continue and extend the plan of schooling, as far as their liberality, and the blessing of God on our own exertions, will enable us. The accession of two fellow laborers, occupying the new and very important stations of Mahim and Tanna, will afford new and great facilities for multiplying the number of schools; and for superintending them in that manner, which will render them most subservient to the great object of diffusing useful learning and Christian knowledge in this benighted land.

We have just commenced the printing of a school book. It differs materially, and necessarily, from our common notions of a school book. The art of spelling, as a distinct exercise for children, is unknown to the Hindoos; and from the nature of their alphabet it seems impracticable to introduce it. Consequently, the alphabet in our school book is immediately succeeded by easy lessons in reading, and the whole book is designed to inculcate the elements of Christian knowledge in easy lessons, many of which are almost entirely in the language of Scripture. We have also inserted some unobjectionable extracts from their own books. A considerable part of the book is in the form of question and answer, and will, we think, assist us materially in bringing the schools into a better form of instruction, and enable us at the examinations to judge more accurately of the progress made by the boys.

3. *Printing.* We have just completed the printing of the Acts of the Apostles, have commenced the printing of a school book, and expect shortly to commence the printing of Dr. Taylor's translation of the Gospel of St. Matthew in the Mahratta language, at the expense of the Bombay Bible Society. The edition is to consist of 1000 copies. While this is in the press, we expect to print more or less of other articles.

The portion of the Bible which we have concluded next to print, is the book of Genesis; but we have fixed no particular time for commencing it.

The greater part of the Guzerattee Tract, (5,000 copies,) which we procured to be printed, has been distributed. The Two Mahratta Tracts printed by us are very nearly exhausted, and several hundred copies of the Gospel of Matthew have also been circulated.

We would gratefully acknowledge the receipt of the English types, and other articles pertaining to the printing business, sent to us by the Board in the Saco. These, we trust, will add materially to the importance and utility of the establishment.

It is with much pleasure that we can inform you, that a Guzerattee translation of the Gospel of Matthew, by Dr. Taylor, is immediately to be printed at one of the presses at Bombay at the expense of the Bible Society. The missionaries at Surat are also making arrangements for a Guzerattee printing establishment there; but with deep regret we would mention, that one of their number, the Rev. Mr. Donaldson, who arrived here from Surat a few weeks ago, in ill health, died on the 21st ult. This is a solemn voice to us all. O that we may suitably regard and improve it. Through divine forbearance and mercy we are now all in good health.

On the morning of the 26th of March Mr. Newell was married to Miss Thurston.

A few days since, a letter was received from Mr. Richards, dated Colombo, March 9th. Though it spoke of the health of both brethren, Richards and Warren, as a little better, it showed nothing very encouraging as to their final recovery. Mysterious are the ways of God, and it becomes all his creatures to bow in submission to his holy will. While we heartily sympathize with our afflicted brethren, we would rejoice, that, through the grace of God, they are enabled to possess their souls in peace, and to be joyful in their tribulations.

Accompanying this letter you will receive a paper containing a statement of the principal expenses of living at Bombay. We do not send you this as an entire, or perfectly accurate statement, but it is sufficiently full and correct to give you a pretty accurate knowledge of the most material articles and expenses of living here.

By this opportunity we forward to you letters from the brethren at Ceylon.

We have received from you, since we last wrote, two letters, viz. One by the Saco, dated Sept. 26, 1817, and the other by way of Calcutta, dated June 23, 1817, and which came to hand but a few days since.

We close with presenting our grateful acknowledgment both to the Board and yourself, while we remain, Rev. and dear Sir, with affection and respect,

Yours, G. HALL, S. NEWELL, H. BARDWELL.

LETTER FROM THE REV. MESSRS. MEIGS AND POOR, TO THE CORRESPONDING SECRETARY OF THE A. B. C. F. M.

District of Jaffna, Dec. 27, 1817.

REV. AND DEAR SIR,

ABOUT three months ago, we forwarded to you by way of Calcutta, extracts from the journals kept by the brethren at Tillipally and Batticotta, from January to September of the current year. At the same time we wrote you a letter, in which we gave a full account of the principal things relating to our mission. On the 15th of November we sent a duplicate of the letter, to which was added a postscript, containing information of a later date. At the same time the brethren at Batticotta sent a duplicate of their journal. With the exception of the particulars now to be mentioned, the state of the mission continues the same as at the period of our last letter.

In our letters to you heretofore, we have had occasion not only to dwell largely on the special encouragements afforded us by the great Head of the church to press forward in our missionary work, but also to inform you, that we were almost entirely exempted from those perplexities and trials to which other missionaries have been subjected. But in seasons of prosperity we did not forget the lessons taught us by our Lord and his apostles, that trials of various kinds were to be expected, that we might have proper opportunity for manifesting our faith and patience, and for making full proof of our ministry among the heathen. These expected trials we begin to experience.

We have already informed you, that on the 13th of August brother Warren had an attack of bleeding at the lungs; that on the 6th of October he left Jaffna for Colombo, that he might avoid the rainy monsoon, then about to commence here; and that our accounts of his health after his arrival at Colombo were very favorable. We must now inform you that later accounts, particularly the last, are of an unfavorable nature, and very much damp the pleasing hope we have indulged, that his health would be so far restored, as to render it proper for him after the rain to

return to his station. He has gained very little strength, and the affection of his lungs is no better. He is now residing in brother Chater's family, from whom, and also from other friends at Columbo, he receives the kindest attention. The physicians at Columbo strongly advise him to take a voyage; as they judge it the most effectual remedy for his recovery.

We have also informed you of the ill health of brother Richards that for more than a year past he has been unable to study in consequence of weak eyes; and that for several months he has been in a debilitated state. Since we wrote his symptoms have been alarming, and we have many fears respecting his recovery. As he is unfitted for actual service in the mission, and appears to be declining, we have lately taken into serious consideration the subject of using some more efficient means for his recovery. After deliberation, we thought it expedient that he should go to Columbo by water; and that, unless some peculiar reason should prevent, he and brother Warren should thence proceed to Bombay. Mr. Richards left Jaffna for Columbo on the 13th inst. leaving Mrs. Richards and son at Batticotta. We have since heard that the boat in which he sailed was detained at Manaar about a week, during which time Mr. Richards was very sick; but that he was so far recovered that he expected to sail for Columbo at the date of his last note, which was on the 22d instant.

The nature of the complaints of our two brethren; the advice of physicians here, and the experience we have had on the subject, particularly in the cases of Mr. Warren and Mrs. Poor in our passage from America, and the recovery of Mr. Bardwell's weak eyes on his passage from Bombay, are considerations which united in directing to a voyage, as the most probable means of restoring them to health. We think also that some other purposes might be answered by their taking a voyage to Bombay. The brethren at each station will acquire a profitable acquaintance with each other's affairs, and manner of conducting the mission, and some information may be obtained, that will tend to open the way for hereafter extending our missions to the Malabar coast. The considerations here suggested appeared to be sufficient to outweigh almost the only objection to the voyage; that is, the expense of two hundred, or three hundred dollars, which must be incurred in their going and returning.

By the removal of these two brethren in such circumstances, we feel that our strength is greatly reduced. Whether we regard them as beloved companions and fellow laborers in the mission, or as physicians, whose services our families, situated as we are, at a distance from the European settlements, greatly need, we cannot fail to regard their removal as a great affliction. But our minds are more deeply affected, when we consider its influence upon the state of the mission. Just at the time when we have completed the necessary repairs for living comfortably among the heathen, and in some degree prepared ourselves for engaging with undivided attention in the appropriate duties of the mission with pleasing prospects of success, we are deprived of half our strength. The same reasons which influenced the Prudential Committee to send us here, the additional ones contained in several of our letters, and now the reasons arising from the importance of supporting an establishment already commenced, unite in rendering it important that more missionaries should be sent without delay.

We acknowledge the receipt of Mr. Evarts' letter, describing the remittances sent to Bombay for the brethren at each station. Many thanks are due to the Committee for their prompt attention to our wants. The five hundred dollars previously remitted for the Columbo Bible Society, have been presented, and the receipt thankfully acknowledged.

On the 7th of November we received a letter from the Baptist brethren at Calcutta, dated Sept. 17, informing us that the font of Tamul types, which we commissioned last year, is ready to be forwarded to us by the first opportunity.

Having types in readiness, we are again reminded of our need of a printing press and printer. Since we wrote you last, the brethren at Batticotta have obtained official permission from Government to repair the public church buildings at Manepy and Changane, for the purpose of opening schools and preaching. We have now taken possession, and have permission to take possession, of eight of the most fertile and populous parishes in the district of Jaffna. These are all contiguous to each other, lying on the north west part of the Island. Truly the harvest is plenteous, but the laborers are few.

The brethren at Batticotta opened a school in their house about three months ago, which now consists of forty boys who are instructed in the Tamul and English languages, and in the principles of Christianity. Besides the morning service held on the Sabbath at their house, they have lately begun to hold an afternoon service at an adjacent village with encouraging prospects of success.

The school at Tillipally is in a flourishing state. Sixteen boys are able to read with facility the Tamul and English Testament, and as many more who are younger, are making good progress in both languages. A considerable number of boys have received some instruction in the school; but for various reasons have left it. The boys in the school are instructed in the principles of the Christian religion as fully as if they were the children of Christian parents. Most of them have committed to memory two or three catechisms in Tamul, and large portions from the Scriptures. They are now engaged in transcribing on *ollas* the book of Genesis. This exercise is particularly important, as the Tamul Old Testament is now out of print, and it is very desirable that the absurd notion of this people respecting the creation, the fall of man, and commencement of idolatry, should be corrected. On the Sabbath, immediately after the morning service, the boys rehearse a part of what they have committed to memory, and are questioned respecting their knowledge of Christianity.

On the 9th of October, being the first anniversary Sabbath of going to Tillipally, Mr. Poor preached his first sermon in Tamul. Within two or three months an important opening has presented for preaching at Tillipally in one of the principal rest houses, which is the common place of resort for the head men and others; and which we have considered one of the strong holds of heathenism. The audience is often larger than at the morning service in their dwelling house, and is composed almost entirely of different persons.

As we intend shortly to send extracts from our journals, we think it unnecessary to prolong this letter by reciting particulars respecting our mission. From what has been stated you will perceive, dear sir, that the labors of the mission are becoming more and more interesting to ourselves, and that a variety of circumstances unite to encourage us in our work. The principal cause for fearful apprehension is, lest the sphere of our exertions should be contracted for want of assistance, instead of being extended according to the course we intended to pursue. Yet we have much reason to quiet ourselves with the belief, that the great Head of the church will continue our health as long, and restore the health of our brethren, or send out more missionaries as soon, as the welfare of his cause among this people requires.

With sentiments of sincere respect and affection, we subscribe ourselves, your unworthy fellow laborers in the vineyard of our Lord.

B. C. MEIGS,
DANIEL POOR.

MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER, AT THEIR SESSION AT MIDDLEFIELD, JUNE 23, 1818.

THE General Association of Massachusetts Proper convened at Middlefield, June 23, 1818.

The following members were present:—

- Rev. Joseph L. Mills, Rev. Gordon Dorrance, from *Berkshire Association*.
- Rev. William G. Ballantine, Rev. Isaiah Waters, *Mountain Do.*
- Rev. Thomas H. Wood, *Franklin Do.*
- Rev. Joseph Lyman, D. D. Rev. Hervey Wilbur, *Hampshire Central Do.*
- Rev. Timothy M. Cooley, Rev. John Keep, *Hampden Do.*
- Rev. Joshua Crosby, Rev. Joseph Vaill, *Brookfield Do.*
- Rev. Cyrus Mann, *Westminster Do.*
- Rev. Daniel Huntington, *Union Do.*
- Rev. Samuel Worcester, D. D. Rev. Robert Crowell, *Salem and Vicinity.*
- Rev. William Neil, D. D. Rev. Leverett J. F. Huntington, *General Assembly of the Presbyterian Church in the United States.*
- Rev. Nathan Perkins, D. D. Rev. Erastus Seranton, *General Association of Connecticut.*
- Rev. Walter Chapin, Rev. Elisha D. Andrews, *General Convention of Congregational and Presbyterian Ministers of Vermont.*
- Rev. Enoch Hale, *Secretary of the Association,* and
- Rev. Jonathan Nash, *Minister of the place.*

The Rev. Mr. Nash called the Association to the choice of a Moderator. The Rev. Joseph Lyman, D. D. was chosen. The Rev. John Keep was chosen Scribe, and the Rev. Daniel Huntington, Assistant Scribe.

The certificates of delegation were exhibited, and the meeting was opened with prayer by the Moderator. The rules of the Association and the minutes of the last association were read.

The Rev. Messrs. Enoch Hale, Nathan Perkins, D. D. and William Neil, D. D. were appointed a committee of arrangements.

Voted, That the Rev. Messrs. Theophilus Packard, and Experience Porter, delegates to the General Association of Connecticut, at their last session, and the Rev. Joseph Field, delegate to the General Assembly of the Presbyterian Church, be invited to sit with the association as honorary members.

Also, that the Rev. Drs. Morse and Hyde, members of the Committee appointed last year, on the subject of a Domestic Missionary Society, and the Rev. Abel Flint, Moderator of the late meeting of the General Association of Connecticut, receive a similar invitation.

Voted, to attend to the narratives of the state of religion at 10 o'clock, A. M. tomorrow.

Voted, to adjourn till tomorrow morning 8 o'clock.

The session was closed with prayer by the Moderator.

Wednesday morning, June 24. The Association convened according to adjournment, and the meeting was opened with prayer by the Moderator. The Committee of arrangements made their report. Rev. Messrs. Timothy M. Cooley, Joseph L. Mills, and Leverett J. F. Huntington, were chosen a Committee to take minutes from the narratives, and to prepare a summary report of the state of religion and of the churches, within our connexion.

Rev. Messrs. Alvan Hyde, D. D. Timothy M. Cooley, and Samuel Worcester, D. D. were appointed a Committee to make a nomination of delegates from this body to other associations and ecclesiastical bodies with which we are connected.

Rev. Dr. Morse and Rev. Mr. Scranton, were appointed a Committee to audit the accounts of the Treasurer.

The Committee appointed at the last meeting of this body "to prepare an historical account of the rise and doings of this General Association" presented, agreeably to assignment, their report, which was read by the Secretary; Whereupon

Voted, That the report be accepted, and that the Secretary be directed to record it, as a correct history of this Association; and that he also insert the names of those gentlemen who were elected members of the American Board of Commissioners for Foreign Missions in the year 1811.

Received from the Rev. Abel Flint from Connecticut, a very interesting statement of facts respecting the Asylum for the instruction of the Deaf and Dumb in the city of Hartford: upon which it was unanimously

Resolved, That this Association rejoice in the establishment of the Connecticut Asylum for the education of deaf and dumb persons, and would ascribe humble and fervent praise to the Giver of every good and perfect gift, for having crowned with such signal success, the efforts already made to communicate moral and religious instruction to a portion of that unfortunate class of our fellow beings. They very cordially recommend the Asylum to the patronage of the Christian public, and to their pecuniary aid especially; that the benevolent objects of this institution may be more effectually accomplished.

Voted, That the thanks of this Association be presented to the "Directors of the Connecticut Asylum for the education and instruction of deaf and dumb persons," for their present of fifty copies of their second Annual Report; and that these copies be distributed by the scribes among the members.

Voted, That the thanks of this body be presented to the General Association of Connecticut for the copies of their proceedings for 1817, and that they be distributed as above.

The Committee appointed to prepare a pastoral address to the churches, reported a draft, which was read and accepted. Rev. Messrs. Cooley, Keep, and Dr. Hyde, were appointed a Committee to prepare an address for the next year.

Voted, That the Association have a recess till 2 o'clock.

Met according to appointment and attended public worship. The Rev. Dr. Lyman preached the Annual Sermon from Eph. iv, 3, 4, 5, 6. "Endeavoring to keep the unity of the Spirit, in the bond of peace. There is one body and one spirit; even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."

After a recess of twenty minutes the Association united with the church in this place, and a numerous assembly of visiting clergymen and members of other churches, to commemorate the Savior's dying love in the sacramental supper. The season was solemn and animating, in an unusual degree, to the disciples of the Redeemer.

The Rev. Enoch Hale was chosen Secretary for the three next succeeding years.

The Rev. Dr. Morse, of the Committee to whom was referred the subject of a Domestic Missionary Society, requested and obtained liberty to report in part, and the subject was deferred for further consideration tomorrow morning.

Voted, to adjourn till tomorrow morning 8 o'clock.

The meeting was closed with prayer by the Moderator.

Thursday morning, June 25. The meeting was again opened with prayer by the Moderator. Delegates to the ecclesiastical bodies in connexion with this Association were chosen as follows: To the General Assembly of the Presbyterian Church in the United States, to meet

at Philadelphia on the 3d Thursday of May, 1819, Rev. Messrs. Thomas Snell, and Theophilus Packard—and Rev. Messrs. Joseph Goffe, and Zephaniah S. Moore, D. D. their substitutes.

To the General Association of Connecticut, to meet at Lyme, the 3d Tuesday of June, 1819, Rev. Messrs. Enoch Hale, and Josiah W. Cannon—and Rev. Messrs. Samuel Dana, and John Keep, their substitutes.

To the General Association of New Hampshire, to meet at Dover, on the 3d Tuesday of September, 1818, Rev. Messrs. Timothy M. Cooley, and John Ballard—and Rev. Messrs. Samuel Osgood, and Samuel Walker, their substitutes.

To the Convention of Congregational and Presbyterian Ministers in Vermont, to meet at Peacham on the 2d Tuesday of September, 1818, Rev. Messrs. Gordon Dorrance, and Joshua Crosby—and Rev. Messrs. Reuben Emerson, and Nathan Perkins, their substitutes.

Rev. Jedidiah Morse, D. D. and Rev. Daniel Huntington, were appointed a Committee to publish the whole, or such parts, of the minutes of this meeting as they shall deem proper.

The Rev. Thomas H. Wood had leave of absence.

Voted, That it be understood as the sense of this body, and be put upon our records as a standing rule, that those gentlemen who are admitted as honorary members, shall be allowed full liberty to take part in all deliberations; though they are not considered as entitled to vote; and it is expected that they will give notice to the body, if they find it necessary to withdraw before the close of the session.

The Committee on the subject of a Domestic Missionary Society proceeded in their report, and presented their draft of a Constitution. Whereupon

Voted unanimously, That this Association approve the proposition to form a Domestic Missionary Society, and that the following Constitution, having been reported by the Committee, and examined article by article, be adopted as the Constitution of said Society.

CONSTITUTION OF THE DOMESTIC MISSIONARY SOCIETY FOR MASSACHUSETTS PROPER.

1. The Society shall be called the *Domestic Missionary Society of Massachusetts Proper*.
2. It shall consist of the members of the General Association of Massachusetts Proper for the time being, and of such other persons as shall either be duly elected, or subscribe the requisite sum for constituting membership.

3. The object of the Society shall be to assist needy churches and parishes, and waste places within the limits of Massachusetts Proper.

4. Any person may become a member of the Society by subscribing *two dollars*, to be paid annually; and any person a member for life, by paying into the treasury, at any one time, *twenty dollars*.

5. The Society shall meet annually on Thursday in the week of the annual meeting of the General Association of Massachusetts Proper, at 9 o'clock, A. M.

6. Beside the Moderator and Clerk of the annual meeting, who shall be the same as the Moderator and Secretary of the General Association for the time being, the officers of the Society shall be *twenty-four* Directors; *twelve* clergymen and *twelve* laymen, a Secretary, a Treasurer, and an Auditor; the two last always to be laymen, all of whom shall be chosen by ballot at the annual meeting.

7. The Directors shall meet annually at the time and place of the meeting of the General Association, and at such other times and places, as they shall appoint; and may adopt such rules, and appoint such Committees, as they may judge conducive to the object of the Institution. And it shall be their duty to devise means for the support of missions, to appoint, instruct, and, if necessary, to recall missionaries, and prescribe the places where they shall labor; to fix the compensation of missionaries, and to pay them by orders on the Treasurer; and generally, to adopt such measures, from time to time, as they shall judge expedient for carrying into effect the objects of the Society. They shall make report annually to the Society of their proceedings.

8. The Treasurer shall take charge of the funds of the Society, managing them, and keeping his accounts under such regulations, as shall from time to time be prescribed by the Directors.

9. The Secretary shall faithfully record the proceedings of the Directors, and in their name correspond with those persons who may have business to transact in connexion with the Institution.

10. This Constitution shall not be altered, except at an annual meeting of the Society, and with the concurrence of two thirds of the members present.

Per order of the Committee.

JEDIDIAH MORSE, *Chairman*.

The Association then deferred their business till 2 o'clock, P. M. and in pursuance of the preceding Constitution and vote, resolved themselves into "The Domestic Missionary Society of Massachusetts Proper," and proceeded to elect by ballot the following officers:

OFFICERS OF THE DOMESTIC MISSIONARY SOCIETY OF MASSACHUSETTS PROPER.

Directors....(Geographically arranged.)

Clergymen.

Rev. Alvan Hyde, D. D.
Rev. Theophilus Packard,
Rev. Henry Lord,
Rev. John Keep.

Laymen.

Joseph Woodbridge, Esq.
Col. David Mack,
Hon. Ezra Starkweather,
Nathaniel Smith, Esq.

Rev. Samuel Osgood,
 Rev. Joshua Crosby,
 Rev. John Fisk,
 Rev. Jedidiah Morse, D. D.
 Rev. Samuel Worcester, D. D.
 Rev. Sereno E. Dwight,
 Rev. Richard S. Storrs, jun.
 Rev. Oliver Cobb.

Secretary,
 Treasurer,
 Auditor,

Hon. John Hooker,
 Col. Israel E. Trask,
 Gen. Salem Towne, jun.
 Hon. Nehemiah Cleaveland,
 Hon. William Reed,
 Deacon Samuel H. Walley,
 Henry Gray, Esq.
 Hon. Edward H. Robbins.

Rev. Thomas Snell.
 Josiah Dwight, Esq.
 Hon. Jonathan H. Lyman.

N. B. A meeting of the Directors is to be holden at Northampton, on the 3d Wednesday of October next, at 3 o'clock P. M. at the house of Mr. Theodore Lyman.

At 2 o'clock the General Association resumed their business according to the last vote.

A communication having been received from the General Association of Connecticut, and considered—*Voted*, That the Rev. Drs. Worcester and Hyde, and the Rev. Thomas Snell, be a Committee, to meet the Committee of the General Association of Connecticut, with such other Committees, as may be appointed by other ecclesiastical bodies in N. E. with which we are connected, at Northampton, on the 3d Wednesday of October next, at 10 o'clock, A. M. for the purpose of inquiring whether any, and if any, what, method can be devised, in which these bodies may more effectually cooperate, or in which there may be a more general and effectual cooperation for the advancement of the Redeemer's kingdom.

The Committee for auditing the Treasurer's accounts made a report which was accepted.

Voted, That there be a recess till 6 o'clock. The time of the recess having elapsed, during which public worship was attended, and a discourse delivered by the Rev. Dr. Neil, the Association proceeded to business.

Voted, That the Scribes serve the Delegates from Connecticut with a notice of the doings of this body in regard to the meeting of their Committee at Northampton in October next; and that the Delegates from this Association to the other ecclesiastical bodies in New England, with which we are connected, be instructed to confer with them upon the same subject.

Voted, That the Committee of publication cause to be printed a competent number of copies of the proceedings of this Association, and distribute a copy to the pastor of each church herein represented. Likewise that they request the Editor of the Panoplist to publish so much of them as they shall judge expedient.

Voted, That the next meeting of this Association be in Pittsfield, at the house of the Rev. Heman Humphrey, on the 4th Tuesday of June, 1819, at 5 o'clock P. M. and that the Association of Salem and Vicinity be requested to appoint the preacher.

Voted to adjourn to 5 o'clock tomorrow morning. The session then closed with prayer by the Moderator.

In the evening public worship was again attended, and a discourse delivered by the Rev. Mr. Huntington, of New Jersey.

Friday morning, June 26. The Association met, and the session was opened with prayer by the Moderator. The Committee appointed "to prepare a summary report of the state of religion," &c. read their report, which was accepted, and is as follows.

THE Committee appointed to take minutes, and prepare an account of the state of religion within the limits of the General Association of Massachusetts Proper, and of other bodies in connexion with it, beg leave respectfully to submit the following

REPORT.

It has been the painful duty of the friends of the Redeemer, even in the purest times, to mourn over the iniquities of the openly impenitent, and the coldness and failures of professing Christians. In this favored section of the church, and in this eventful and prosperous period, there is much to excite emotions of grief. The church has survived her conflict with infidelity, and is rising upon its ruins; but her warfare is not yet accomplished. There is within our limits a manifest and lamentable departure from the truth, and error in its various forms, is assiduously and successfully propagated. Some cherish a hope of impunity in a course of habitual transgression, saying, "We shall have peace, though we walk in the imagination of our hearts to add drunkenness to thirst;" others "deny the Lord that bought them, and count the blood of the covenant an unholy thing." Such opinions affect the heart and practice. Under their deceptive influence, some substitute a general decency of behavior, in the place of vital and experimental religion; and others abandon themselves to pleasure and vice. These evils, it is believed, are not increasing; but their existence furnishes an occasion for sorrow. Many profane the holy Sabbath, or degrade themselves, and distress and ruin their families, by intemperance; and still greater numbers, habitually neglect family worship, and the public ordinances of religion. It is also much to be lamented, that many of the churches, instead of exhibiting that elevated and fer-

vent piety and faithful discipline, which would render them "terrible as an army with banners," are yielding to a spirit of worldliness and lukewarmness, which furnishes the enemies of the Lord with too much occasion for reproach, and triumph, and blasphemy. And we remark with painful sensibility, that some churches and parishes, once favored with public religious instruction, are suffering a "wasting famine," not of bread, but "of hearing the word of the Lord." In these wastes of Zion, ignorance, error, profaneness and infidelity are prevalent; for "where no vision is, the people perish." They present a claim, not to be resisted, to the tears and prayers and charities of the benevolent.

These are some of the dark traits in the religious character of this portion of the Lord's vineyard. They are not to be concealed: they are known and read of all men: and they fill the hearts of Christians with concern and anguish. Should this state of things continue, fearful must be the condition of many around us.

But we hasten to present the cheering features, in the complexion of the churches within our bounds, which can be recognized with no other feelings than those of devout and admiring gratitude and joy.

The past year, though not marked with such extensive revivals of religion, as have on some occasions imparted a peculiar interest to the reports presented to this body, has afforded much evidence, that the Lord hath not forsaken us, that our God hath not forgotten to be gracious. The towns of Richmond, Lanesborough, Hinsdale, Greenfield, Royalston, Ashburnham, Princeton, Holden, Wendal and Westminster, have been blessed with a season of refreshing from the presence of the Lord. Encouraging tokens of seriousness and deep attention, have recently appeared in Danvers, Lynn, Beverly, and especially in Marblehead. The spirit of prayer has been poured out upon the churches, and many have become the subjects of deep religious impressions, and considerable numbers have been hopefully brought to the knowledge of the truth unto salvation. Not a small number of our churches are now rejoicing in the precious fruits of copious outpourings of the Spirit in past years. It is stated, that but few instances of defection have been noticed. The hopeful converts, many of whom are from among the youth, continue steadfast in the faith, and adorn the doctrine of God our Savior. The monthly concert of prayer, excites a deep and lively interest, and is devoutly and generally attended. Our adored Redeemer, "walketh in the midst of the golden candlesticks, and holdeth the stars in his right hand."

Increased and systematic attention has been paid, the past year, to the religious instruction of children and youth. Sabbath schools have been opened in many places, and crowds of children, both of the rich and of the poor, have been collected on the Lord's day, and instructed in the Holy Scriptures. With no ordinary feelings of approbation, we hail this happy expedient, as one that promises great good to the rising generation. It has already excited the attention of parents, to that ancient, but much neglected precept, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

The liberal are devising liberal things. If the pulse of holy charity is not as yet excited to the elevated standard of Christian duty; if some, through ignorance, and others through covetousness, "withhold more than is meet," still we have witnessed a liberality, which merits our grateful commendation. Missionary, Bible, and Education societies receive increasing patronage. And not a small number of associations more limited in extent, but not less active, some of males and more of females, are lending their aid to various objects of religious charity. The munificence of the Christian public has enabled the Board of Commissioners for Foreign Missions, to pursue a system of efficient measures, for diffusing the light of holy truth among the perishing heathen. Thirteen of our brethren are actively and ardently engaged as missionaries, at different stations, and on different continents, in this holy, self-denying, and glorious work. The smiles of heaven have attended their steps. More than eight hundred children are instructed in the missionary schools. From the Cherokee nation, we have received the gladdening intelligence, that a number have become subjects of serious impressions, and five have been introduced into the church, as the first fruits of the Gospel among these Gentiles.

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." In this

connexion we would notice with heart-felt gratitude the smiles of Zion's God upon efforts to prepare young men for the ministry. The Theological Institution at Andover, founded in unexampled liberality, endowed with ample resources, enriched and watered with the prayers of the faithful, is commended to the affections of the church, by the conspicuous success of its operations. From this seat of sanctified science, about one hundred and sixty young men have gone forth to the work of the ministry, and eighty-two, its present number of members, are preparing to follow them. In Williams' College, nearly one half of its students, about ninety in number, are the hopeful friends of religion. The American Education Society is furnishing aid to upwards of one hundred and thirty beneficiaries, in the different stages of their studies. Upon the success of these Institutions, the dearest interests of the church are suspended. They are fountains, whose streams shall make glad the city of our God.

Within the bounds of the General Assembly of the Presbyterian Church, the interests of the Redeemer's kingdom are advancing. Precious and interesting revivals of religion have blessed a number of the churches.—The monthly concert of prayer is generally observed.—Missionary labors have been attended with animating and extraordinary success; and many new congregations and churches have been recently established. Sabbath schools, and Bible classes are very generally encouraged, and commendable attention is paid to the rising generation. The Theological Seminary at Princeton is stated to be in a flourishing condition, and has fifty students preparing for the work of the ministry.—The General Assembly have earnestly recommended, that special attention be paid to the instruction of slaves and people of color: and a school has already gone into successful operation, under the care of the Synod of New York and New Jersey, the exclusive object of which is to educate men of color of hopeful piety and talents, with reference to their becoming preachers among their brethren. These measures, it is believed, will elevate the character of this unfortunate and degraded portion of the human family, and prepare them for their ultimate emancipation; an event which, we would earnestly hope, is not far distant.

In the State of Connecticut, harmony prevails among ministers and churches, and religion has revived in several places. The heathen school in Cornwall, though in its infancy, promises to become a "light to lighten the Gentiles." The Asylum for the deaf and dumb, excites a delightful interest among the friends of religion, and of man. It has introduced an unfortunate class of community to the felicities of social life; and what is more, infinitely more, to a knowledge of their Savior, and the method of salvation. The Domestic Missionary Society have been evidently blessed in their efforts to build up the waste places of Zion. Yale College is in a flourishing state: and charitable objects receive prompt and liberal support. "To do good and to communicate," is the character of this privileged section of the church. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the vallies are they spread forth, as gardens by the river's side, as the trees of light-aloes, which the Lord hath planted, and as cedar trees beside the waters."

No delegation was present from New Hampshire; but from a correct source of information, we learn, That "revivals of religion, powerful, and resulting in the hopeful conversion of considerable numbers, have claimed the gratitude, and encouraged the hearts of both ministers and private Christians; and that God has been pleased to call in from the world the greatest proportion of converts from among those, who in their infancy received the seal of baptism."

From our Brethren in the state of Vermont, we have received intelligence of a very interesting character. Upon many of the churches the Holy Spirit "hath come down like rain upon the mown grass, as showers that water the earth." Hundreds of hopeful converts have been gathered into the bosom of the church. Christians, in that "field which the Lord hath blessed," may adopt the inspired expressions, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

On the whole, though we find much in our country and in our guilty world to fill us with concern and sorrow, we certainly find very much to inspire us with hope and joy; and to encourage us to action. The prayers and efforts of Christians are accompanied with special tokens of the divine blessing. The church is increasing in stability, beauty and strength. "She is enlarging the place of her tent, and stretching forth the curtains of her habitations." Every friend of this

divine and inspiring cause, we would address in the comforting language of the prophet, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there, the glorious Lord will be unto us a place of broad rivers and streams. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

Per Order, TIMOTHY M. COOLEY, *Chairman.*

June 26, 1818.

Voted unanimously, That the thanks of the Association be presented to the Pastor, Church and Congregation in this place, for the very marked attention and hospitality which they have manifested to this body, during their present session—to present their thanks also to the choir of singers, for their generous and Christian attentions, and to express to them the high satisfaction afforded by their pleasing performances.

Voted, That the thanks of the Association be presented to the Rev. Moderator, Secretary and Scribes, for their faithful services during the present session.

Voted, That after singing and prayer the Moderator adjourn this Association *sine die*. Prayer was accordingly offered by the Rev. Dr. Perkins, and the Association adjourned.

A true Copy of Records.

Attest.

DANIEL HUNTINGTON, *Assistant Scribe.*

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

July 1, 1818. From a lady, for translations, by Mrs. P. - - -	\$1 00	Brought forward	\$89 12
The Female Foreign Mission Society of Montpelier, Ver. by Asenath Perkins, Treasurer, - - -	54 37	tional Society in Worthington, 22 42	
Polly Atherton, of Middlesex, Ver. - - -	50	Contribution in Chesterfield, 6 67	
A Methodist preacher in Waterbury, Ver. for translations, - - -	1 25	Contribution in the Congregational Society in Amherst, 20 00	
Found in the road in Montpelier Village, by a young lady, - - -	50	Contribution in the Congregational Society in Templeton, 15 44	
6. The Moral and Benevolent Society of Kingsborough, in Johnstown, N. Y. by the Rev. Elisha Yale, - - -	25 00	Contribution in the Congregational Society in Royalston,* 30 36	
A lady, her annual subscription, by the Rev. Joshua Huntington, 2 00		A few friends of missions in Greenwich, - - -	1 00
From two other ladies \$1 each, 2 00	4 00	From a friend of missions in do. for the western Indians, 10 00	
Mr. Seth Hayes, by Mr. S. T. Armstrong, - - -	2 50	Contribution in the Congregational Society in Enfield, 9 93	
7. The following sums were received by Mr. Levi Spaulding, an agent of the Board, viz.		A friend of missions in New Salem, - - -	25
From two young gentlemen in Plainfield, - - -	2 00	A friend of missions in Conway, - - -	5 20
A friend of missions in Deerfield, - - -	1 00	The Gentlemen's Association for educating heathen children, in Jaffrey, N. H. 2 00	192 09
A contribution from the congregational society in Buckland, 26 30		The Merrimack Mission and Translation Society, by Mr. S. Tenney, Secretary, - - -	243 00
A contribution in the congregational society in Charlemont, 9 91		8. Mr. Linus Evarts, of Fairfield, N. Y. - - -	2 50
A little boy in do. - - -	1 00	From a person unknown, enclosed in a letter to the Prudential Committee, to purchase Bibles for the English readers at Ceylon, by the Rev. Dr. Morse, - - -	5 00
Contribution in the congregational society in Conway,* 16 00		9. Ladies in Foxborough, the avails of their labor one half day in each week, in braiding straw, by Mr. Samuel Seaver, - - -	19 50
A friend of missions in Hawley, 1 00			
Contribution in the Congregational Society in Ashfield, 6 78			
A little child in do. - - -	43		
A friend of missions, of Thomson, Con. - - -	5 00		
Contribution in the Congrega-			
Carried forward	\$89 12	Carried forward	\$551 81

* An article of jewelry accompanied this contribution which is not yet sold.

* Two dollars of the above was contributed by two young men "to purchase the 'Solemn Review of the custom of War,' and the 'Friend of Peace,' to be distributed by the missionaries at Bombay among such military officers as are friendly to missions."

Brought forward \$551 81	
The monthly concert for prayer in Foxborough, by the same,	8 50
The following sums were remitted by the Rev. Dr. Worcester, viz.	
From the Female Cent Society of Hamilton, by Mrs. Hannah Whipple, Treasurer,	20 00
A friend in Temple, Me.	50
The Foreign Mission Association of Burton, Geauga county, Ohio, by Mr. Cotton Keshogg, Treasurer,	5 00
The Heathen Mission Association of Burlington, Geauga county, Ohio,	5 00
The Heathen Mission Society of Kirkland, Geauga county,	1 00
An unknown friend, a book entitled "Field on Divine Government."	\$1 50
The Amherst Charitable Society, a small balance, remitted by the Rev. N. Perkins to Dr. Worcester,	2 06
10. The Female Cent Society of Lancaster, N. H. by Mrs. Olive Willard, Treasurer,	12 00
By Miss Hope Haskel, the following sums, viz.	
From two mite boxes,	5 40
Collection at a monthly concert for prayer,	1 61
A quarterly collection from the Heathen's Friend Society in Rochester,	10 39
Collected on the 4th of July, after an address to the Society,	11 60
11. A female friend of missions in Danbury, Con.	1 00
A person in Middletown, Con. by the Rev. Mr. Hawes,	3 00
By T. Dwight, Esq. from the following sources, viz.	
Collections at the monthly concert in the society of the Rev. Joseph Treat, at Sharon, Portage county, Ohio,	10 00
A few individuals in Salem, Con.	6 00
The Beneficent Society of New Providence, Mecklenburgh county, N. C. by Mr. Whiting,	50 00
The Female Foreign Mission Society of Greenwich, Con. by Mrs. Reumah Walker, Treasurer,	35 00
Children in Miss Thayer's school in the west parish of Needham, for the support of the Gospel among the heathen,	4 13
13. Subscriptions and annual contributions of the Foreign Mission Society of Portland, by the Treas.	206 00
14. An unknown person in the District of Maine,	10 00
18. A lady in Boston, by Mr. Adams,	3 00
20. The Halifax, (Ver.) Auxiliary Missionary Society, for Foreign Missions,	12 13
Carried forward	\$1,025 13

Brought forward \$1,025 13	
For domestic do. by Samuel H. Miner, Treasurer,	2 87
21. The Female Cent Society of Bridport, Ver. by the Rev. Thomas A. Merrill,	11 25
The Female Cent Society of Windsor, by Miss Mary Dorrance, Treasurer,	32 00
23. The Female Cent Society in Pownal, Maine,	16 68
24. Capt. Abel Adams, of Windsor, Ver. by Dea. Coolidge,	5 00
The Ecclesiastical Society in Thompson, Con. by the Rev. Daniel Dow,	8 00
25. The Boston Cent Society, for the Cherokee mission, by Miss Sarah Ann W. Hopkins, Treas.	20 00
The following sums were received by Mr. Miron Winslow, an agent of the Board, viz.	
From Gen. Champion, of Westchester, Con.	50 00
Contribution in Farmington, Con.	55 33
Two or three individuals in Stratford, Con.	7 00
Contribution in the first and second societies of Guilford, Con.	27 73
A Female Reading Society in Milford, Con.	6 00
Several individuals in Guilford,	9 93
The Juvenile Society in do.	4 00
Contribution in East Guilford, Con.	9 37
Do. in Saybrook,	13 50
Do. in Lyme,	15 50
Mr. Robert Coit, New London,	5 00
A few individuals in do.	6 12
Individuals in Norwich,	40 37
Individuals in Preston,	3 00
Contribution in Griswold,	22 67
Do. in Canterbury,	11 23
Do. in Westminster, (Canterbury,)	5 15
The Female Benevolent Society in do.	10 00
From Capt. Tyler's family in Brooklyn,	4 00
Contribution in Pomfret,	12 51
A collection in Hartford,	87 00
By Mr. Pliny Fisk, an agent of the Board, the following sums, viz.	
A collection in the Rev. Mr. Dana's meeting house in Marblehead, for the mission to the western Indians,	34 10
A collection in the Rev. Mr. Abbot's meeting house in Beverly, for the same object,	53 60
Miss Betsey Carlton, of Lyndeborough, N. H. by Mr. Daniel Gould,	3 00
A friend to missions in do.	1 00
By Mr. R. Cushman, from the following sources, viz.	
A Society for the support of Missions	
Carried forward	\$1,618 10

Brought forward		\$1,618 10	Brought forward		\$21 12	\$1,783 68
in Benson, Ver. for foreign mis-			E. Babcock,		10 00	
sions,	15 25		Joshua Pratt, jun.		6 00	
For missions to the western			Oren Smith,		50	
Aborigines,	15 25		Rufus Rose,		1 00	
The Female Cent Society in			Eleazer Lathrop,		2 00	
Dorset,	24 50		Two female friends to the hea-			
Mrs. Susannah Jackson, and			then,		50	
her daughters,	13 58		Collection at a church meet-			
A Society of ladies in Goshen,			ing,		5 00	
Mass.	12 00	—30 58	Benjamin Rexford,		5 00	
By Mr. David Wilson, from the fol-			Part of the avails of a charity			
lowing sources, viz.			box, kept by the Rev. John			
From the Female Cent Society in			Truair, in his meeting house,			
Rupert, by Lucy Powell, Treas-			on the Sabbath,	40 00	—91 12	
urer,	11 25		From individuals in the second So-			
Collection at the monthly			ciety, by the Rev. Joshua			
prayer meeting in Rupert,			Knight,	45 60		
by Martin Powell,	5 00		From a collection box in the			
A friend, a small balance,	12	—16 37	church,	2 00		
The Female Mite Society of Man-			The First Female Benevolent			
chester, Ver. by Mr. Hiram Bing-			Society in Sherburne,	12 50	—60 10	
ham,	26 59		From the following individuals in			
The Female Cent Society of			Madison, Madison county, N. Y.			
Wilmington, Ver.	10 00	—36 59	Dr. Putnam,	1 00		
The Female Charitable Society of			Hon. S. T. Blackstone,	1 00		
Middle Granville, Mass. by Mr.			Mrs. Barker,	50		
Charles S. Robinson,	16 00		Joseph Blair,	50		
By the Rev. Levi Parsons, from the			Misses L. Ward and Bates,	25		
following sources, viz.			Mrs. Phæbe Rice,	50		
From Danville, Ver.	6 97		John White,	2 00		
A child in Hardwick, Ver.	12		Maj. E. Clough,	1 00		
R. M. in do.	50		Miss Kezia Rowe,	50		
Mrs. S. Strong, of Browning-			Mrs. L. S.	12		
ton,	60		Abner Burnham,	1 00		
A child of do.	25	—3 44	William Brown,	1 00		
By Mr. Elderkin J. Boardman,			Zenas Hatch,	28		
the following sums, viz.			Mrs. Rebecca Cleveland,	1 00		
From Mr. Hezekiah Haven, of Hart-			Capt. G. Tompkins,	3 00		
ford, Ver.	2 00		Dea. Thomas Taylor,	50		
A friend of missions in Nor-			John Howes,	1 00		
wich, Ver.	1 00		Dr. J. Pratt,	1 00		
Freeman Page, of Sharon,	25		O. S. 32 cts. B. S. \$1,	1 32		
Mary Bascom, of do.	60		Rev. E. Woodworth,	1 00		
Samuel Steel, do.	50		Samuel Collister,	50		
Chester Baxter,	50		Miss R. Hazzard,	50		
Irene Carpenter,	50		M. P. Tucker,	50		
Betsey Carpenter,	50		Cash,	09		
Mary Carpenter,	25		The Female Charitable Soci-			
Ebenezer Carpenter,	25		ety, by the Rev. Jesse			
Daniel Rix, of Royalston, Ver.	50		Miner,	12 00		
Hannah Cutler, of do.	50		Avails of a contribution by the			
Calvin Parkhurst, of do.	25	—7 60	same,	5 25	—37 85	
The following sums were received by			The Female Charitable Society of			
Mr. Luther F. Dimmick, an agent			Winfield, N. Y. by Mrs. Olive			
of the Board, from several persons			Croudal, Treasurer,	17 25		
in the first society of Sherburne,			Collection at Bridgewater, N. Y.	5 14		
N. Y. viz.			Collection in Litchfield,	2 84		
Z. W. Elmore,	5 00		Mrs. C. M. Bostwick, of Ham-			
L. S. R.	3 00		ilton, N. Y.	50		
A friend to the institution,	1 00		Mrs. M. of Sangerfield, N. Y.	50		
H. S.	62		Three sisters in B. L. D.	55		
E. Whitney, jun.	5 00		cts.; S. D. 20 cts.; L. D. 12			
Deacon E. Coe,	2 00		cents,	87	—27 10	
H. Raymond,	50		29. A lady in Vermont, by Miss M.			
Mrs. Eliza Scoville,	1 00		Hooker,	1 00		
Keyes Wilder,	1 00		The Middleborough Branch of the			
N. G.	1 00		Heathen's Friend Society, by the			
S. Stebbins,	1 00		Rev. R. M. Paine,	28 58		
Carried forward	\$21 12	\$1,783 68				\$2,028 83

THE SCHOOL FUND.

July 1. From pupils in the school of the Rev. William Jenks in Boston, a quarterly collection, for heathen children in America and abroad,	\$2 17
Sally Dean Savage, of Newton, for heathen children in India, by the Rev. Jonathan Homer,	50
The Female Auxiliary Society of Williamstown, Ver. for Indian schools, by Sally Carter, Secretary,	13 00
3. From Mr. Clapp, in a letter from Mr. Thwing,	1 00
4. The Female Religious Society in the south parish of Dedham, for the education of a heathen youth, by the Rev. William Cogswell,	2 00
6. A lady, for a heathen child named _____ by the Rev. Joshua Huntington,	30 00
The Female Mite Society of Augusta, Me. by Miss Margaret Bridge, Treasurer, for SAMUEL NEWELL, a semi-annual payment,	10 00
The Juvenile Mite Society of Do. for the same object, by Master James Bridge, Treas.	5 00
7. Annual subscribers in the Rev. Mr. Tomkins' parish in Haverhill, by Mr. David Tenny,	10 00
8. The Monthly Concert for prayer at Keene, N. H. for educating heathen children in Hindoostan, by the Rev. Zedekiah S. Barstow,	6 50
Ladies in Westborough, for ELISHA Rockwood, the third semi-annual payment, by Miss Hannah Fay,	15 00
9. A young lady, by the Rev. Nathan Perkins, remitted to Dr. Worcester,	2 00
10. Two small children in Wilmington, by Mary Dexter Brown,	29
11. The Female Association in Danbury, Con. for educating heathen youth, by Sarah Andrews, Treas.	43 75
The Gentleman's Association in do. for do.	31 25
From the following sources, by T. Dwight, Esq.	
From the Female Charitable Society in Rootstown, Portage county, Ohio, by Mrs. Fanny Chapman, Treasurer,	4 11
The Female Society in Windham, N. Y. for educating heathen children, by Mr. Caleb Day,	9 00
The Female Heathen School Society of Greenwich, Con. by Miss Sarah Lewis, Treasurer,	63 00
Association in the west parish of Salisbury, for educating heathen youth, by Dr. Samuel Nye,	6 00
21. A charity box kept by the Rev. J. H. Church, of Pelham, N. H. for the education of Cherokee children,	1 70

Carried forward \$256 27

Brought forward	\$256 27
A charity box kept by Miss Mary Dorrance, of Windsor,	3 00
The Male and Female Associations in Warner, N. H. for educating heathen children, by the Rev. John Woods,	10 00
25. By Mr. Miron Winslow, an agent of the Board, from the following sources, viz.	
A contribution in Marlborough, Mass.	7 12
Contribution and subscriptions in Westborough,	57 48
Do. in Uxbridge,	17 00
Do. in Milbury,	52 36
A widow in Ward, by the Rev. Joseph Goffe,	5 00
Contribution in Worcester,	55 00
Mr. Daniel Waldo, of do.	10 00
A female friend of missions in do.	5 00
Contribution at Muddy Brook, (Woodstock,) Con.	20 31
From a person of color in Colchester, Con.	25
Individuals in Dr. Watrous' family,	2 00
Mr Lorick, a Swedish gentleman,	2 00
The Juvenile Association, to educate a child in Ceylon, to be named SALMON CONE,	12 00
Contribution in East Hartford,	37 00
From the Female Religious Fund,	30 00
A poor widow in New Haven,	1 00
Avails of a charity box kept by Sherman Johnson,	5 77
Timothy F. Merwin, saved by abstaining from the use of butter,	1 00
Elisabeth C. Merwin, saved by abstaining from the use of sugar,	1 00
A little girl, saved in the same manner,	50
Associated females in New Haven,	16 00
A collection in New Haven, part of which was by individuals,	160 42
Contribution at Chelsea Landing, (Norwich,)	19 19
Charlotte Lathrop, saved by abstaining from sugar one year,	1 00
Avails of a charity box,	3 58
For the Cornwall school,	1 40
Small scholars in Miss Cheney's school,	81
A society in Griswold, Con. for the education of heathen children,	25 00
A female praying circle in Berlin,	5 00
A female in Bridport, Con.	1 00
A young man in do.	50
Melissa Meach, saved by abstaining from sugar,	50
A lady in Tewksbury,	1 00
A gentleman in do.	1 00

Carried forward \$558 19 \$269 27

Brought forward	\$558 19	\$269 27
Four little girls in do.	1 00	
A young lady, -	25	
A female of color, -	20	
From _____, for		
School Fund, -	67	560 31
The Female Cent Society in South		
Granville, N. Y. for the education		
of heathen children in India, by		
Hitty Parmele, Treasurer, 20 00		
A female society for the aid of		
missions, in Hebron, N. Y. 5 12		
A small balance in the treas-		
ury of a literary society, for		
the Foreign Mission School		
at Cornwall, -	70	25 82
Five individuals in Bennington, Ver.		
by Mr. Hiram Bingham, -	2 10	
The monthly concert for prayer at		
Dracut, by Mr. Samuel W. Brace, 3 00		
A female friend in Campton, N. H.		
for the education of heathen chil-		
dren in our own country, by Mr.		
E. J. Boardman, -	5 00	
The Female Heathen School Soci-		
ety of Clinton, N. Y. for the edu-		
cation of a heathen child in Ceylon,		
Carried forward	\$865 50	

Brought forward	\$865 50
to be named AZEL BACKUS, by	
Mr. L. F. Dimmick, -	12 00
27. From contribution and from in-	
dividuals in Westford, Mass. by Mr.	
William P. Kendrick, -	13 90
The Female Cent Society in Ran-	
dolph, Ver. for the education of an	
orphan child in Bombay, to be	
named JONATHAN EDWARDS, by	
Mr R. Nutting, -	30 00
The Corban Society in Randolph, for	
education of a heathen child at	
Bombay, to be named TILTON	
EASTMAN, by Miss Mariane Edson,	
Treasurer, -	30 00
29. The Female Cent Society in	
South Reading, for educating Indian	
children in North America, by S.	
S. Yale, Treasurer, -	22 56
	\$978 96

FOR THE CHAPEL AT BOMBAY.

July 8. From a charity-box kept by a	
friend in Salem, by the Rev. Dr.	
Worcester, -	6 75
Total of Donations received in July,	\$3,014 54.

MISSION AT BRAINERD IN THE CHEROKEE NATION.

OUR readers are aware, that a regular journal is kept by the missionaries of the A. B. C. for Foreign Missions, at every station. The journal, from which the following extracts are made, would have been sent on earlier, had it not been kept for the arrival of the Treasurer, and delivered to him during his late visit. Though many of the facts here stated have already appeared, it is thought advisable, that a pretty full and particular history of each mission should be preserved in print, expressed in the language of the missionaries themselves. There is something also, in the form and manner of a journal, which is peculiarly interesting to all classes of readers. The following extracts commence soon after the arrival of Mr. Hoyt and his family at the Cherokee mission.

Jan. 10. This was a day of anxiety, of joy, and of sorrow. In the morning Mrs. Hall was safely delivered of a son; the dear little babe survived its birth but a few minutes. We had felt great anxiety as to the result of sister Hall's confinement, on account of her very feeble state; and in the event have much cause to rejoice, as well as to mourn. O that in all our afflictions we may ever say, "It is the Lord, let him do what seemeth him good."

Sabbath, Jan. 11. The remains of the little babe were brought into our public assembly, and after prayers and a discourse adapted to the occasion, the mission family, including our scholars, and our little congregation, in solemn procession followed them to "the house appointed for all the living." It was to us a solemn day. This was the first time we had been called to bury our dead in this heathen land; how soon some of us should be again called to perform this office for others in our family, was known only to Him, "in whose hand are the life and breath of all living;" and we could not but feel that if we had any thing to do here, we must do it quickly. How soon shall we with all this Cherokee people now living, be in eternity! And if they are not enlightened by the Gospel, where will be their immortal souls? "Where no vision is, the people perish." Thy word, O God, is truth, and thy ways are just. O give us grace, that we may do with our might whatever our hand findeth to do for these our poor brethren, who sit in darkness and in the shadow of death.

16. Brothers Hoyt and Kingsbury visited at one of our neighbors. His wife was absent. The man conversed freely and feelingly on the subject of religion; is evidently very thoughtful, and has acquired tolerably correct ideas of the doctrines of the Gospel, and of the nature and effects of practical piety.

17. Four of our children returned, who had been absent some time. Two of them we did not expect again; but they all manifested great cheerfulness.

Sabbath, 18. Brother Butrick preached from John vii, 37. There was a goodly number present; and they were all solemn. Those of whose piety we have entertained hopes, give us comfortable evidence that they are, in some measure, grounded in the truth. Mr. Reece is one of a company of *regulators*, whose duty it is to settle difficulties, collect debts, &c. Some of his companions are very profane; and when he reproves them they sometimes laugh at him, and call him "the missionaries' man." But he says, "I care nothing about that. I just let them say of me what they please. I must take care and do my duty to them. Sometimes I tell them I wish I was fit to be the missionaries' man. I would be mighty glad to go with these good people, if I was fit for it."

21. This was an interesting day to us, and we trust it will be a day of joyful remembrance to all who are looking for the salvation of the heathen. Agreeable to previous notice given, the church met for the purpose of examining candidates for admission to our communion. Five of our neighbors attended the meeting. Three of them (native Cherokees) expressed a desire to be admitted to the church, if we should think they possessed the requisite qualifications. Their examination was prayerfully attended to, and they gave us satisfactory evidence of their union to Christ, and were received to be propounded next Sabbath. The other two, (white men) wished to open their hearts to us, and have us question them, that we might be able to advise them what to do; but were afraid to offer themselves as candidates, lest they should come unworthily. These were examined. We had some hope for at least one of them; but thought best to defer their baptism and admission to the church, until their evidences of a saving change should be more satisfactory to themselves and others. These men did not appear dissatisfied with our decision, but left us apparently with great searchings of heart.

Jan. 24. The father of Catharine Brown came for the purpose of taking her and his son Edward home. He expressed great satisfaction with the treatment his children had received here, and says he shall be very glad to have them return again, if circumstances will permit. If he removes over the Mississippi, he shall wish to have his children with him; but even in that case, he may possibly leave Catharine with us for a while. We had much conversation with this man on the subject of our most holy religion; his daughter being our interpreter. He manifested a very discerning mind; heard with solemn attention; said he had never been told such things before; and appeared sensible that we were seeking his welfare, in all that we said to him.

Sabbath, 25. As our beloved sister Catharine was expected to leave us before the time for administering the sacrament of the Lord's supper, she was this day admitted to the ordinance of baptism. The scene was solemn and impressive to us all, and we believe to our whole congregation, which was larger than it had been before this winter. We consider this girl as the first fruits of our labor in this heathen land. The thought of parting with her now is painful; but perhaps the Lord is taking her from us, that she may be more useful in promoting his cause in some other place. His will be done.

The step-father of another of our female children, whom we call *Little Peggy*, came this day for the purpose of taking the little girl away, as he and her mother were soon to remove beyond the Mississippi, and the fond mother did not like to leave her daughter behind; but seeing how the girl was treated here, and believing it would be for her good to stay, he concluded to leave her for the present, and try to persuade her mother to go without her.

26. Had much more conversation with Catharine's father. Perhaps there are few among the natives better informed, or more intelligent than this man; yet on the subject of religion he had but few ideas of any kind. He believed in a Supreme Being, Creator of all things, and that there would be a state of rewards and punishments for man beyond this life; and appeared sensible that this short creed included many things above his comprehension and above his knowledge; as the character of this Supreme Being; the nature of these rewards; who would escape punishment, &c. He appeared to have no idea of forgiveness on any terms. He expressed many thanks for the information we gave him; said all we told him appeared reasonable; that he should think much of it, and endeavor to learn more; expressed the greatest friendship at parting, and said, when his chil-

dren had visited their friends, he should want to have them come back, more than he now wanted to have them go.

27. Brothers Hoyt and Hall went out for the purpose of visiting several families of the natives.

28. These brethren returned having visited five or six families. They were kindly received by all, and had much interesting conversation. It is truly painful to see the ignorance of these people. In no instance did a conversation with any one of the natives close without a visible seriousness; yet in several instances, when first speaking to them on the most solemn and momentous subjects, they would laugh. At brother Reece's, where the brethren spent the night, were three Cherokee women, who live about twenty-five miles distant from us. With them the brethren talked much, brother Reece being interpreter, who also told them many things without assistance. One of the women appeared much affected, and often wept very freely, as we told her of the sinfulness of man; the sufferings of the Savior, and forgiveness through him. She said that she had before thought that the wicked would be punished, and the good happy after death; but did not think there was any way for them who had been once wicked to be made good and happy. Her ideas of the happiness above were much confused; but she thought there was somewhere above a good man and woman, who would make good people happy. She wished us to tell her what was wicked; and although evidently backward, and ashamed to confess what she felt of her own guilt, said she knew that she had done wrong, and that she was sometimes so much afraid that she could not stay in her own house; and that she had often run away into the woods; but that did not help her, for she was afraid every where. When the duty and privilege of prayer were inculcated and recommended, she asked if the Great Spirit could hear in her language? Being inquired of whether she thought what we told her was good news, she answered, "very good;" whether she thought her people about the place where she lived would be glad to hear these things, she said she had heard many of them say, their old way was bad, and they must learn the missionaries' way, for they believed the missionaries' way was right, and if it was right they ought to hear and go with them. These women took a most affectionate leave of the brethren in the morning, and said they would come to the mission house, and learn more of these good things.

Sabbath, Feb. 1. Our little house was crowded with a very solemn audience. Charles Reece and Jane Coody made a public profession of their faith, were baptised with their households, and received as members of this church. It was to us indeed a joyful time, when we surrounded the table of our common Lord with these Cherokee converts; while we hoped and prayed that these might be the first fruits of an abundant harvest, which the Lord would soon gather here.

After public service a Cherokee man and his wife readily accepted an invitation to tarry with us all night. Speaking to them by an interpreter, we learnt that they had understood nothing of the preaching, and did not know the meaning of any thing which they had seen. The man said he had heard that we could tell him some way whereby bad people might be made good, and be happy when they died. He said he was bad himself, and wanted to be made good; and that he had come to learn what our way was. We endeavored to teach him the first principles of the oracles of God, as well as we could by our interpreter. He asked many questions; said he had never heard these things before; thanked us for the information we had given him, and said all we had told him was good.

2. Brothers Hoyt and Kingsbury left home for the purpose of visiting some families of natives near the settlements, to attend a wedding to which brother Kingsbury had been invited, and transact some business in Tennessee.

7. Brother Hoyt returned with a Cherokee girl for our school, having brought her on the horse behind him near fifty miles. He left brother Kingsbury to spend the Sabbath among the whites in the settlement; had preached once on his tour, and rode about 140 miles, chiefly in company with brother Kingsbury. They were kindly received in every family they visited.

10. A white man from *Nick-o-jack*, a place in the nation distant about 30 miles, came to invite one of the missionaries to go and preach to the people there, and also to attend a wedding.

11. Brother Butrick set out with the above mentioned man for *Nick-o-jack*. Brother Kingsbury returned, having accomplished most of the business on which

he went, and preached twice on the Sabbath. He brought with him a Cherokee girl for the school. By fatigue and riding in bad weather he had been in poor health; but soon recovered and came home well.

13. Little Peggy, mentioned on the 25th ult. left us to go with her mother to the Arkansas. Parental affection induced the mother, perhaps against her better judgment, to take her daughter with her, though we offered to provide for the child, until her education should be completed, and then to send her to her parents. May the Lord preserve the child, and make the instruction she has received a blessing to her and her connexions. She is affectionate and promising, and many prayers were offered for her at her departure.

Sabbath, 15. The weather was cold and uncomfortable, yet our house of worship was tolerably filled. Some hopeful appearances among the blacks in our Sabbath school. Several this day gave evidence of very serious impressions; one in particular, a free man, whose name is Robin. He conversed freely and sensibly; said he felt very differently from what he had done; but could not think he was a Christian. "This was too great a blessing for such an audacious wretch to enjoy."

17. Brother Butrick returned; has preached three times in his tour, married one couple, visited a number of families, had some interesting conversation with several of the natives who could speak English, and was kindly received by all. He is deeply impressed with the importance of being able to speak in the language of the natives, or at least of having a good interpreter. He also brought a small girl for the school. He brought information that the chiefs were met in council at *E-tow-ee*, or High tower, as it is sometimes called, about 80 miles from us. Thinking it would be of service to the mission, if one or two of us could be there before the council broke up, brothers Hoyt and Kingsbury set out immediately, taking with them Edward Brown, one of our scholars, for an interpreter.

18. A storm of rain induced the brethren Hoyt and Kingsbury to think the chiefs would disperse before they could reach the council-house, if they proceeded; therefore brother Hoyt returned, and brother Kingsbury concluded to go on to father Gambold's, and return by Mr. Hicks's.

21. Brother Kingsbury returned in health, had a prosperous journey, found our friends well at Spring-place, and brought some presents with much love. He also visited Mr. Hicks, and had much interesting conversation with him about the school.

28. Received three letters from brother Cornelius, full of animating and refreshing intelligence.

Sabbath, March 1. The rain was so violent that we did not expect any one of our neighbors would come to meeting; but we were agreeably disappointed in the attendance of nine or ten blacks, and about as many Cherokees. These came in the storm from three to six miles, and were very attentive. The Cherokees were addressed through brother Reece as interpreter.

March 9. Our dear sister Catharine returned to spend a few months more with us, before she goes to the Arkansas country. She was accompanied by John Brown, and her brother Alexander. John would be glad to return to school, but the late death of his father has brought a great care upon him. Catharine was closely examined in the course of her visit, with respect to her faith in Christ, by some white people, who were no friends to religion. They endeavored to embarrass her mind, by bringing objections against the Bible. She replied, that for her part she believed the Bible was true, and she hoped she always should. Her father and mother say they are very glad she has learned these good things, and expressed a desire to be instructed in the good way themselves.

10. Brother Chamberlain arrived in good health. He had been detained about 10 days by sickness; in other respects his long and fatiguing journey had been prosperous.*

* Mr. Chamberlin had, by direction of the Prudential Committee, taken a western course to the mission, and passed through the states of Pennsylvania, Ohio, Indiana, Kentucky, and Tennessee. In the progress of his journey, he had acted as an agent of the Board, in receiving collections and donations, and had frequently preached for the benefit of the missionary cause.

Mr. C. had prosecuted his studies in Mr. Hoyt's family, for a considerable time before he devoted himself to the employment of a missionary. From the commencement of his religious life, he had most earnestly desired this employment; and was rejoiced when an opportunity presented of his entering upon it.

19. The church met according to previous appointment, for the purpose of examining such as might present themselves for admission. One white man, and one Cherokee woman offered themselves. After prayerful examination, we were unanimously of opinion, that the white man be directed to wait a while, and endeavor to obtain more clear evidence of his right to Gospel ordinances; and that the Cherokee woman be accepted to be propounded for admission to the church. In this examination brother Reece took an active part, and exhibited very clear evidence of his own knowledge of the Christian character.

20. One white man and one Cherokee woman were examined, and admitted to be propounded.

Sabbath, 22. Brother Chamberlain and sister Flora Hoyt were married in the presence of the congregation.

Sabbath, 29. How great and precious are the privileges which we, as missionaries and as a church, have this day enjoyed in the house of God, and around the table of our Lord. One white man and two natives, having previously given satisfactory evidence of their saving acquaintance with the Gospel, made a public profession of their faith, and were baptised with their households, consisting of seven young children.

The new converts having entered into covenant, and been received into the church, twenty-two of the professed followers of Christ sat down together at the table of the Lord. Four of the communicants, two white men and two Cherokees, belong to the Moravian church at Spring-place. It was to us all truly "a feast of fat things; of fat things full of marrow; of wines on the lees well refined. Seven of the communicants were Cherokees. Our red brethren and sisters afterwards declared, that their joys exceeded every thing they had before conceived. The assembly was large, solemn, and attentive, and we have reason to believe that some of the bystanders had a great desire to be with us; particularly one black woman, who, on being afterwards asked how she felt on that occasion, answered, "I felt as if that was my company, (meaning the communicants,) and that they had left me alone in the wicked world." When asked if she was not displeased with them for leaving her behind, "O, no," said she, "I loved them with all my heart."

31. Brother Kingsbury left us this morning for the settlements,* in order to make some preparations for the Choctaw mission. He expects to go as far as Knoxville, and to be absent about two weeks.

Sabbath, April 5. A number of Cherokees who have not often met with us, and some who never attended before, were present to hear the Gospel. Gen. iii, 1-14, was expounded in the morning. During the intermission, the Cherokees were addressed through brother Reece, as interpreter, and after sermon in the afternoon they were again spoken to in the same manner, before the congregation was dismissed. A number of them afterwards went to our dwelling house, where brother Reece, by our request conversed with them some time in his own way, and then again interpreted for us. They were all attentive and solemn. One man, who lives about 30 miles from us, and had never attended before, appeared very desirous to learn. He said all he heard appeared right and good, so far as he could understand it, and he would come again and learn more. He also said, he would go and tell his neighbors what he had heard, and ask them to come and hear for themselves. About twenty took dinner with us at 5 o'clock, and then departed, many of them apparently under serious impressions.

8. Agreeable to a resolution passed at our last meeting for business, we this day called the family together to attend a public lecture. These lectures are intended to be continued every Wednesday afternoon for the benefit of our family and neighbors. We also thought it might tend to our own edification, and that of the new converts, who might meet with us, to have a religious conference, either in the school house, or one of our private rooms, immediately after the lecture. A meeting of this kind was attended this day. We have usually had conferences and prayer meetings one or two evenings in the week, for professors in the mission family. It was thought that if one of these weekly meetings were attended in the afternoon, as above, we should more frequently have our Christian neighbors with us.

† It ought perhaps to have been stated before, that when the missionaries speak of "the settlements," they uniformly mean the nearest parts of Tennessee, which are without the Cherokee limits, and settled by the whites.

MISSION TO THE CHOCTAWS.

Our readers are aware, that Messrs. Kingsbury and Williams left Brainerd, in the latter part of May, to commence a mission to the Choctaws. The plan of their journey was settled, after a full consultation, by all the missionaries, Mr Cornelius, and the Treasurer. As the season was so far advanced, it was deemed much safer for the missionaries to leave the Tennessee, and travel about 200 miles in a waggon, than to descend that river and the Mississippi and ascend the Yazoo. In the latter case, their passage by water, from the place where they left the Tennessee, would have been at least 1200 miles. Besides, it would have been difficult to get a passage up the Yazoo, in the summer months.

The following letter to the Corresponding Secretary announces the safe arrival of the missionaries, and the first promulgation of the Gospel in that benighted region. A letter to Mr. Cornelius gives a more detailed account of the privations and inconveniences, which were endured in the course of the journey; but which were patiently and cheerfully borne, for the cause of Christ among the heathen.

Yellow-Busha, Choctaw-Nation, June 29, 1818.

REV. AND DEAR SIR,

By the date of this letter you will see, that the Lord has brought us to the place of our destination; and we desire reverently to speak of his loving kindness and tender mercy, which we have so often experienced.

Brother and sister Williams left Brainerd on the 25th of May, to proceed by water to Colbert's ferry, which is distant about 200 miles by land, and 400 by water. Brother Kingsbury set out on the 30th, to proceed by land to the same place. We all arrived at the ferry in good health on the 6th of June, within a few hours of the same time.

We had taken a waggon in the boat, and horses by land from the mission at Brainerd; and, after tarrying three days at the ferry, we commenced our journey by land, on the road which leads from Nashville to Natchez and New-Orleans. We took with us provisions, and such light articles as we could carry, and sent the rest of our load around by water to the Walnut Hills, which are about 12 miles below the mouth of the Yazoo, and 130 from Yellow-Busha. Various incidents occurred in the course of our journey, which would be interesting to the Prudential Committee; but we must defer a particular account of them to a future opportunity.

On the 19th inst. we arrived in the neighborhood of the Chickasaw agency, about 114 miles from the ferry, which we had left. Here it became necessary to leave the waggon road, and cross the wilderness about 80 miles to the Yellow-Busha. In all this distance there was only a pathway.

As this part of the journey would occupy much time, and as it was considered important to see the Agent, as soon as practicable, brother Kingsbury left the waggon that he might go directly to the agency, which was distant about 130 miles further on the Natchez road. After resting two days, and making preparations for the journey, brother and sister Williams set out with the waggon, attended by Mr. Ladd, who had been hired to accompany us through the whole journey, and an Indian whom we employed as a guide. On the road brother Kingsbury received a letter from the Agent, stating, that he was obliged to be absent about two weeks. Brother K. immediately crossed over to the Yellow Busha settlement, where he arrived in good health on the 23d. On the 25th he set out in company with Capt. Perry, a half-breed, and the principal man in this settlement, to meet the waggon, and assist in bringing it in. They met the waggon the same evening about 23 miles from Yellow-Busha. All were in good health but much fatigued. The country, through which the waggon had passed after it left the road, was level, and the woods generally open; but the country was intersected by numerous creeks and gullies, which are deep, with steep, and, in many places, perpendicular banks. In several instances we were obliged to unload, and either draw the waggon across on poles by the help of ropes, or slide it down the bank. There were also many cane-swamps and thickets, through which we were obliged to cut our way. But we were preserved in all our difficulties and dangers, and on Saturday, the 27th instant, all arrived in good health at the Yellow-Busha settlement.

We were kindly and hospitably received by the half breeds, who are settled here. Yesterday we enjoyed the privilege of public worship in this place. Sev-

eral of the half breed natives, two white men, and fifteen or twenty blacks were present. It was the first time that the name of a crucified Savior had been publicly declared in this part of the country. We pray that it may be made a blessing to many who are ready to perish.

From a letter, which was received by the brethren at Brainerd before we left that place, we learned, that two missionaries were directed to proceed by way of New Orleans to this place. We have had no information from them.

We apprehend considerable delay in erecting our buildings. There appears to be no person in the country, who is willing to undertake them at present.

We feel like strangers in a strange land; but we believe the Lord will not forsake us, if we are faithful in his service. We feel more and more the importance of living to the glory of Him, who hath called us to labor in his cause. We ask the prayers of the Prudential Committee, and of our Christian friends, that our faith fail not.

Capt. Perry has kindly offered us a house in his yard, until we can select a place, and get some accommodations of our own.

With great respect, your unworthy servants in the Gospel,

C. KINGSBURY,
L. S. WILLIAMS.

From the Missionary Register.

ADDRESS OF PRINCE GALLITZIN TO THE COMMITTEE OF THE RUSSIAN BIBLE SOCIETY.

WE have had repeated occasion to bring the sentiments of this distinguished nobleman before our readers: and we are now happy to add the following Address from His Excellency to the Committee of the Russian Bible Society, on the 18th of Sept. last, previously to his departure to join the Emperor at Moscow.

ON the occasion of my expected departure from St. Petersburg, I feel it my duty here, to express to the Committee, that, though I shall not have the heartfelt satisfaction of being personally present at its meetings, yet I most earnestly desire, and fondly hope, to continue to take an active part in this work of God, to which, by the grace of Him who gave us His Word, we are all called;—called, not merely for our own instruction and salvation, but in order that we may have it in our power to impart the same unto our fellow-men also, and thereby render every one who receiveth it a partaker of the invaluable blessings which our Lord hath prepared for them that love Him. I reckon it a high honor conferred upon me indeed, to be among the number even of the meanest laborers in that vineyard, whose fruits nourish souls unto eternal life; to be the weakest instrument in the hands of Him, *in whom we live, and move, and have our being*. In every place, on all occasions, amidst the vicissitudes of this life, it shall ever remain a sacred duty with me, to co-operate, to the utmost of my power, under the blessing of the Savior of souls, (whose aid I implore,) in bestowing the Word of God on those who have it not. Nor is the importance of this duty lessened, in my estimation, by the consideration, that *neither is he that planteth any thing, neither he that watereth, but God, who giveth the increase*.

It will prove highly gratifying to me, to receive particular and frequent accounts of all your transactions; and, on my part, I shall always be ready to co-operate in the resolutions of the Committee. Information relative to the proceedings of the Moscow Society shall be regularly sent to you.

It seems to be very desirable, on the present occasion, that the Depository in Moscow, which is constantly visited by so many, thirsting for the Word of God, and so frequently emptied of its stores, should be thoroughly supplied from this place, in proportion to the extent and population of that metropolis.

And thus, laboring together in unity of spirit, though separated from each other, we shall continually direct our efforts toward the same aim: and unitedly let us continue instant in prayer, that the Word of Salvation may increase in our native land, may be disseminated in love and received with simplicity; that the understandings and hearts of those who read it may be changed, and thereby the glory of our Lord and Savior promoted, and His kingdom advanced in the world.

LETTER FROM TOL-LON-TIS-KEE TO THE TREASURER OF THE BOARD.

NEAR the close of the letter from the Treasurer, published in our last number, it is mentioned, that he had an interview with the Cherokees, who are about emigrating to the Arkansas river; and that he addressed them, on the subject of establishing a mission and school among them. Soon after the interview, they signified to Col. Meigs, that they would communicate an answer. In accordance with this determination, their principal chief, who is a shrewd sensible Indian, dictated the following letter, which Col. Meigs was so kind as to reduce to writing, and transmit to Boston.

Cherokee Agency, June 10, 1818.

FRIEND AND BROTHER,

I THANK you for myself, and for all my warriors on Arkansas river, for the good talk, which you made to me and my brothers at this place, near the last days of the last moon. We opened our ears with great pleasure to your talk; because our children are becoming numerous, and we love our children. We wish them to have their eyes opened like our white brothers.

When you send us teachers, we will take them by the hand; and with them we will look out a good place for the school, and put our children under their care. We are not willing to have our children outdone by the red children at Chickamaugah.

We rejoice that the Great Spirit has kindly disposed the hearts of his white children towards their red brothers on Arkansas river.

When the teachers come to Arkansas, they will find themselves at home. They will be surrounded by their friends, who will treat them with respect. We will supply the school as far as we can, with such things as may be needed.

I am your friend and Brother,

TOL-LON-TIS KEE,

Head Chief of the Arkansas Cherokees.

Jeremiah Evarts, Esq.

FOREIGN MISSION SCHOOL.

FOUR Indian youths, a Choctaw and three Cherokees, have recently been placed at this institution, with a view to their receiving a thorough education. They are from fourteen to sixteen years of age, and extremely desirous of obtaining the benefits of instruction. The Choctaw is a half-breed,* who has never had any advantages of schooling, but who has been brought up in habits of industry, and now applies himself to letters with the utmost assiduity. Two of the Cherokees have attended Mr. Gambold's school, and are able to read, write, and parse the English language. They have also made some progress in arithmetic. Their fathers are half-breeds, and their mothers full-blooded Cherokees. One is the son of Mr. Hicks, whose character is known; the other is nephew of a distinguished chief, called the *Ridge*. These youths speak the English language well; and would not be suspected, by their pronunciation, of being of any other than English descent. The remaining youth is a full-blooded Cherokee, who has been about six months a member of the school at Brainerd. He can read in easy lessons, and has made considerable progress in pronouncing English. The name of the Choctaw is *M'Kee Folsom*; of the Cherokees, *Leonard Hicks*, *Elias Boudinot*, and *Thomas Basil*. The two latter names were given, out of respect to the President of the American Bible Society and another friend to the cause. The Indian names are *Cul-la-gee-nuh* and *Taw-tsoo-wah*, which signify *Buck* and *Red-bird*.

These youths travelled on horse-back, under the care of the Rev. Mr. Cornelius and the Treasurer. They were treated with great kindness on their way, by a multitude of enlightened and benevolent persons. Every person of this character, to whom the plans of the Board, in regard to our Aborigines, were stated,

*The word *half-breeds* is often applied to all, who are partly of European and partly of Aboriginal descent, whatever may be the degree of mixture of blood; but it is here used, in its proper sense, to describe a person, one of whose parents is an entire Indian, and the other entirely white. The children of parents who are both half-breeds, may properly receive the same appellation.

appeared gratified with these plans, and wished ardently for their success. An interest was generally felt for the tribes of our wilderness; and the opinion was often expressed, that *now* is the favorable time to communicate the blessings of Christianity and civilization to them.

SCHOOL AMONG THE CHEROKEES.

THE inquiry has several times been made, Whether females, in different parts of our country, have it not in their power to aid in the education of the Cherokee children, by furnishing clothing, or in some other way by their industry? We answer, that they have it in their power to aid, not only in educating the Cherokee children, but in promoting the success of every mission to the Aborigines of our country. Already pious females in Philadelphia have sent a box of ready made clothing to the mission at Brainerd; and their sisters in Lansingburgh have many articles waiting for directions, as to the best mode of conveyance. Garments made of plain, durable cloth, and suited either for summer or winter, and for children of both sexes, from the age of 6 or 7 to that of 16, will be acceptable and useful. The females in the mission family are so constantly occupied in the more laborious concerns of the establishment, that they can find little time to use the needle. It seems necessary, therefore, that they should be spared the labor of making new garments, as far as possible.

To prevent mistake and misapprehension, it needs to be stated, that these garments are not in general wanted, for the sake of being bestowed gratuitously. Some children, indeed, whose parents are very poor, come to the school in great want of suitable clothing; but most parents, who send their children, expect to clothe them decently. It is often difficult, however, for them to procure such cloth as they want; and when the proper articles are to be had, they are twice as dear, as articles of the same quality in New England. All parents, therefore, who furnish their children with clothes, would be glad to procure them at the mission-house, and to pay for them either in money, or in some article necessary in the family; and whatever should be thus paid would be applied to the support of the establishment. The missionaries wish, also, to reward labor and good conduct in the children, by giving to the meritorious such articles as they need. Before the Treasurer left Brainerd, he offered premiums to be adjudged by the missionaries in the course of the coming autumn: one to the boy, who should improve most in reading; another to the boy, who should labor most cheerfully and industriously; with various others to the children of both sexes. The premiums consisted principally of articles of clothing, though some books were promised. It is to be remembered here that Indian children value articles of dress very highly, and that a cheap garment may be made a powerful stimulus.

It is desirable, that Christian females throughout our country should form themselves into circles for obtaining missionary intelligence, cultivating their benevolent feelings, and devoting a regular portion of their industry to the cause of missions. This has been done in several places. We believe the young ladies of Wrentham, (Mass.) were the first, in our country, to begin this labor of love. But we have not room at present to enter more extensively into the subject.

ERRATA.

In our last number, p. 289, line 15 from the bottom, in the quotation from Rom. iii, 7, after the word *καγω* supply *ως*.

P. 291, line 3 from the top, for *αγγ* read *γαγ*.

P. 308, line 24 from the top, for *distant*, read *distinct*.

P. 312, line 14 of the poetry, for *round*, read *wound*.

P. 349, in the list of donations to the School Fund, line 21 from bottom, for GEORGE ALEXANDER TWAYNE, read JAMES ALEXANDER WAYNE.*

P. 347, line 20 from the bottom, for Canterbury, *N. H.* read Canterbury, *Con.*

In the number for April, p. 183, the donation of \$100, said to have been from the town of Cummington, by Mr. Seth Porter, should have been, from Mr. Seth Porter of Cummington.

* The little boy, whose name is commemorated by the donation here referred to, was the son of the present Mayor of Savannah. He died last April, at the age of four years, giving on his death-bed a very interesting proof, that *little children* are capable of experiencing the supports and consolations of Christianity.